

2

THE
VANITY
OF
CHILDHOOD & YOUTH,
WHEREIN

The Depraved Nature of Young
People is represented, and Means
for their Reformation proposed.

BEING SOME
SERMONS
PREACHED

In *Hand-Alley*, at the Request of several
Young Men.

To which is added

A CATECHISM
For YOUTH.

By DANIEL WILLIAMS.

LONDON,
Printed for John Dunton at the *Black Raven*
in the *Poultry*. MDCXCI.

THE
VAINITY
OF
CHILDHOOD & YOUTH

WHEREIN
The Depraved Nature of Young
People is represented, and Means
for their Reformation proposed.

BEING SOME
SERMONS

PREACHED
at the Request of several
Young Men.

IN WHICH IS SET
A CATECHISM
FOR YOUTH.

BY DANIEL WATKINS.

NEW-YORK:
Printed and Sold by the Book-Binders
in the Bowery, 1800.

To the Children and Young People
who were Hearers of the follow-
ing SERMONS.

THE Design of these Sermons was to regulate and improve the state of your Souls. The Blessing of God having made them successful to several of you, enclined me to publish them at your importunity; tho' I do oft refuse a Compliance with many judicious Friends, in desires of the same kind, even when the Subjects are more perswading.

Having overcome the Discouragement which I suggested to my self, from the plainness of these Discourses, I dare not make an Apology for the commonness of the Style or Matter. It had been a profanation of an Ordinance, when desired to preach to Youth, to propose any Subject below what tends to their Salvation, from that Sin and Wrath they are naturally under. It had been folly to treat of such a Subject for Edification before Children and Apprentices, in words unapt to inform or perswade them. I thank God I could rather bear the dislike of a few less serious wits, than neglect the eternal Concerns of so many less intelligent Hearers. On the same account, I am now afraid to raise the Style, or omit

A

the

To the Young People, &c.

the very repeated Appeals and Pleadings with Children, being resolved to approve my self to the weakest Reader, and leave the judicious to what is more fitted to their improvement.

My Prayer and Hopes be, That God will accompany this Book with powerful effects on your Souls, and not leave you to that obstinacy, as will render it a farther aggravation of your sin and punishment; you cannot pretend that God never informed you of your Disease, nor directed you to a Cure: You dare not, after reading this Book, say, My Danger was concealed from me, and Rules for my Safety were not prescribed. God will severely witness, that he condescended to argue matters with thy Soul; he dissuades thee from the Sins that will condemn thee at last, however thou now flatterest thy self. He useth many Arguments to encline thee to Duties which his very Gospel cannot dispence with the want of, in any person whom he will save.

Let me then acquaint thee, oh young Man! that God addresseth himself to thee, as by Name. Thou by nature art brutish and devilish, and as long as thou followest the imaginations of thy vain mind, thy case becomes more desperate, thy Lusts by indulgence grow more violent, and Conscience still less concerned to vindicate the Affronts thou offerest to Gods Dominion, or to represent the injury thou dost to thy own Soul; yet be assured, whether thou mindest it or not, there is a God, whose right it is to govern thee, and will be sure to judge thee: Thou art born his Subject, tho unwilling to obey, and forward to rebell against him; thou hast an immortal Soul, how little soever thou

To the Young People, &c.

thou provideſt for its future State; yea, how much ſoever thou aſteſt to expoſe it to endleſs miſery, and this for a ſhort and fading Pleaſure. Thou art naturally depraved, and thereby under that Condemnation which was paſſ'd by the Law of Innocency againſt man, in the leaſt ſinful.

Oh, then do not fancy that Baptiſm did regenerate thee whiles thou findeſt the want of every Grace, and carnal Inclinations are thy governing Law. Do not conceit that Baptiſm delivered thee from thy curſed State, when thy Unbelief and Enmity againſt holineſs, do both expreſs it, and further expoſe thee to it. It's true, there is a way of Salvation for loſt man publiſhed in the Goſpel; but that can benefit none who continues to reject Chriſt, and reſuſe the terms of Peace. Thou art the dedicated Child of believing Parents, but their Faith cannot ſave thee now that thou art capable of conſenting to the Covenant, and reſuſeſt it; yea, thy early Dedication adds Perjury and Falſhood to thy Prophaneneſs. Plead not thy Chriſtian Name, whiles thou art a Reproach to it. Boaſt not of religious helps, when they have not that good effect on thee, as the light of Nature hath on meer Pagans; which may convince us, that where the Goſpel fails to convert its Hearers, Satan oft governs more powerfully, than if the Goſpel had never been preached to them. We live in an Age of wonders, among which it is not the leaſt ſtrange or awful, that profeſſed Chriſtians are viler than Heathens, and moſt of our baptized Youths ſcorn the plaineſt Rules of Chriſtianity. Ah, wretched Age! wherein Goſpel-light cannot convince of

To the Young People, &c.

that wickedness which even Nature condemns! what Conceptions have they of God, who think he can approve of such Enormities as they commit, or be satisfied with those heartless and trifling Regards to which they confine all the Homage which they afford him?

Surely England's Calamities are like to be terrible, when this jealous God ariseth to force men to juster Thoughts both of his Nature and his Laws.

I must allow that this Treatise is intended to convince thee of the great Evil of such things as most esteem indifferent, and practise as allowable; yea, so far doth their blindness prevail, that Sobriety (much more Godliness) is ridicul'd as Folly. But know that the feeling of endless Torments will soon convince such as dare mock at Divine Revelations. The Perfections that render God able to endure their Affronts now, will oblige him to vindicate his Government and Honour then. Poor Wretches that would not be ruled by means suited to their Natures, as rational, shall without their Consent undergo the inflicted Evils, which, whiles only threatened, did not move them. Therefore, young Man, be not affrighted from true Wisdom by the Clamours of the worst of Fools, whatever Wit they pretend to. Undo not thy self for the sake of a Crowd, for it's better be religious with the lesser number now, than be damned hereafter with the multitude: Sure thou must be an Atheist, and wholly disbelieve unseen things, if the Contempt or Persuasions of enslaved Factors for the Devil can encline thee to chuse Hell, by resolving the Course that infallibly tends to it.

To the Young People, &c.

I must acquaint you, That in the last Sermon I add no Particular to the Notes one of your selves took from me when I preached, and supplied me since with, to help the defect of my own Papers; yet I have added many of the Directions for avoiding the eight particular sins I dissuaded you from in my first Sermon. I have also thought fit to subjoin a short Catechism in the end, wherein you may learn the Essentials of Practical Religion in familiar Terms, if you think fit to learn it, consult the Proofs.

The good Lord prosper all to you. Could I but see young ones generally enclined to serious Religion, I would hope that God hath a mercy in reserve for England, and the Vengeance that hangs over it because of the last thirty years too successful Contrivances to debauch the Nation, in order to Slavery and Popery, might be diverted, or at least confined to such as are too far engaged, or obstinate to admit a Reformation.

That every Child and Youth who shall read this Book, may (as many of you already do) thus contribute to my Hopes and Share in the Benefit thereof, shall be the Prayer of

Your Compassionate Friend,

Daniel Williams.

The

THE CONTENTS.

- T**HE Context explained, to Page 5.
Vanity considered as its natural Frailty,
 P. 7, 8, 9.
Vanity in a moral sence in General, 10, 11, 12.
Particularly, as to eight Sins to which
Youth is prone,
1. *The folly of Youth in the Concerns of Eternity explained and demonstrated, from p. 13 to 17.*
Directions against Folly, from p. 18, to 21.
 2. *The Inconsiderateness of Youth, with Directions against it,* from p. 21. to 24.
 3. *The Obstinacy of Youth described, dissuaded from, with Directions against it, from p. 25,*
 to 33.
 4. *Anger, and violent Passions of youth described, dissuaded from, with Directions, from p. 33, to 37.*
 5. *Youth's idleness and mispence of time described, dissuaded from, with Directions, from p. 37,*
 to 43.
 6. *The Levity and inordinate Mirth of young people described, dissuaded from, with directions*
 to

The Contents.

to get Sobriety, from pag. 43, to 51.

7. The sin of Lying described, dissuaded from, with Directions against it, from p. 51, to 55.

8. Fleahly Lusts, viz. Drunkenness, Gluttony, and Uncleanness described, and dissuaded from, from p. 55, to 57.

Directions against Gluttony and Drunkenness, from p. 58, to 61.

Directions against Uncleanness, from p. 61, to 67.

The Vanity of Youth, as it consists in their living to no valuable purposes, demonstrated, from p. 68, to 74.

The Vanity of Youth, as it lives to destructive purposes, from p. 74, to 77.

An Account how Childhood and Youth became vain, where Original Sin is treated of, from p. 77, to 82.

An Enquiry why Youth continues vain; where also the possibility of their healing is spoken to, from p. 82, to 90.

The Reasons why many young people do grow more vain daily, from p. 90, to 92.

Inferences from the whole Doctrine.

1. The dismal Aspect of the World, p. 92, 93.
 2. Parents and Masters care and pains in the Education of youth, urged and directed suitably to the Disease of youth, from p. 94, to 97.
 3. The reasonableness of youths subjection to the Rebukes and Restraints of Superiours, p. 97, 98.
 4. Attentiveness to Advice needful and fit, p. 98, 99.
- Exhor.

The Contents.

Exhortations.

1. *A serious Examination of the present state of youth, whether they are still vain or no, urged,*
P. 99, 100.
 2. *They are called to admit Directions answerable to their present Condition.*
 1. *A Call to young people still vain, with Directions and Arguments for their present casting off their Vanity,* from p. 100, to 110.
 2. *Advice proper for such young Ones as are serious,* from p. 110, to 121.
- A plain youths Catechism, from p. 121, to the end.*

Eccles.

I
Ecclesiast. ch. 11. v. 10. last clause.

Childhood and Youth are Vanity.

THis present Meeting is for the spiritual advantage of you Children and young People : Your good we Ministers must intend, and its your Interest and Duty to regard, and improve these helps, as well as elder Persons, for your Souls are as immortal as the Aged; God hath a right to govern you, being you are his Creatures. He hath given you a Rule of Life, he observeth your Hearts and Carriage with concern. Young Ones shall be arraigned at Gods Tribunal, and judged by the Rule contained in his Word, according to what they have been and done. Heaven and Hell are before you, one of them will be the eternal dwelling of the youngest in this Assembly; and considering, that most of Mankind dye when young, Heaven and Hell are fuller of Young People, than of such as arrived to a greater Age.

Do such Considerations affect you? ought they not to make me serious, and importunate with your Souls? And with *yours* especially,

B

because

The Contents.

Exhortations.

1. *A serious Examination of the present State of youth, whether they are still vain or no, urged,*
p. 99, 100.

2. *They are called to admit Directions answerable to their present Condition.*

1. *A Call to young people still vain, with Directions and Arguments for their present casting off their Vanity,* from p. 100, to 110.

2. *Advice proper for such young Ones as are serious,* from p. 110, to 121.

A plain youths Catechism, from p. 121, to the end.

Eccles.

Ecclesiast. *ch.* 11. *v.* 10. last clause.

Childhood and Youth are Vanity.

THis present Meeting is for the spiritual advantage of you Children and young People : Your good we Ministers must intend, and its your Interest and Duty to regard, and improve these helps, as well as elder Persons, for your Souls are as immortal as the Aged; God hath a right to govern you, being you are his Creatures. He hath given you a Rule of Life, he observeth your Hearts and Carriage with concern. Young Ones shall be arraigned at Gods Tribunal, and judged by the Rule contained in his Word, according to what they have been and done. Heaven and Hell are before you, one of them will be the eternal dwelling of the youngest in this Assembly; and considering, that most of Mankind dye when young, Heaven and Hell are fuller of Young People, than of such as arrived to a greater Age.

Do such Considerations affect you? ought they not to make me serious, and importunate with your Souls? And with *yours* especially,
B
because

because Youth is under great indispositions to all that is serious and saving.

Oh let us look earnestly for a blessing to him, who is the *God of the Spirits of all Flesh*, Numb. 16. 23. and therefore is able to impress and manage your Spirits tho' unruly and vain.

The Author of this Book is *Solomon*; will you regard what a Great Man saith? He was King of *Israel* in its most prosperous State: Are a wise Mans dictates to be heeded? He was the wisest of meer Men. But above that, this Book was the result of great Experience; he speaks his feeling as well as his Judgment; yea, he records these things as a Penitent after great offences, and therefore must represent things according to their truth and importance, especially since he was inspired by the Infallible Spirit in what he here delivers.

I shall not look further than the 11th. verse, to lead you to my Text.

1. There he doth by a sharp Sarcastm reprove the sensual delights of Young People, *re-joyce O Young Man*, &c. its such a laying as Christs to his Disciples, *Sleep on and take your rest*, Mar. 14. 41. It's not said by way of approbation, but he exposeth the Sensualist by disdain, which may affect some People more than a direct Reproof; and God for our good condescends to try all ways. Surely you that think sensual pleasure the greatest happiness you are capable of, will suspect that it is not what it appears to your foolish minds, when
God

Childhood and Youth.

3

God by the Wisest Man doth thus Ironically brand it: he loads you with scorn, while you fondly please your selves with these poor delights, as your only Paradise. God keep me from that as my Portion, which God accounts my reproach.

Obj. But may not a Young Man rejoyce?

Ans. Yes no doubt, thou oughtest to delight thy self in the Lord, Psal. 37. 4. yea, thou mayst delight moderately and holily in Objects of sense; but that's not the rejoycing here exposed. The following words explain the nature of this forbidden joy, it's that evil pleasure which thou takest in *walking in the wayes of thy heart, and in the sight of thine eyes.* q. d. Oh vile Creature! how base art thou become, that confinest thy pleasures to, and resolvedly wallowest in the delights that come by following the vain imaginations of thy carnal heart, and meer gratifying thy senses. What a brut art thou, that sportest thy self in a disregard of God and unseen things, and valuest the time of Youth only as it fits thee to execute what is sinful, and relish what is sensual! Is this rejoycing becoming thee as a reasonable Creature, made for and suited to things of so far a higher nature? Is thy correspondence to the Objects of Faith quite gone? art thou so sunk and buried in flesh? Is there no spiritual light or love to govern thy desires, and pleasures? If this be the merry Young Man, what an object of contempt is he

in all his mirth? even in his jollity he is to be scorned, as well as pityed.

2. He allarms this brutish Sensualist with a prospect of Judgment. God addresseth himself to thee as one stupidly ignorant, *but know thou*: it's what thou art little acquainted with, or thoughtful about; *for all these things he will bring thee into judgment*, a sore thorn in thy gay Cloaths; a great cooler to thy lusts, meer gall in thy Cups, and a sad disturbance to thy airy conceits: *God will bring thee into judgment for all these things*. Tho' thou despise his Laws, thou shalt not escape his Sentence: he will not leave it to thee, whether thou shalt be miserable; though he referr'd it to thy choice, whether thou wouldst be serious: hee'l compell thee to feel his wrath, though he would not force thee to refrain thy voluptuousness. Yea, Oh thou that sportest thy self in thy brutish delights! thou shalt account for all, thou shalt suffer for each. Thy punishment shall be proportioned to thy sins, and to thy pleasures thou didst take in sinning, and dost thou never consider how great that's like to be?

3. He then annexeth a serious Caution against two evils, to which Young Persons are obnoxious, *v. 10*. Therefore *remove sorrow from thy heart*; that is anger, as the word may be rendred, or all those heart lusts which will end in sorrow of heart. Thou art afraid of seriousness, thou seemest to prevent sorrow by thy carnal mirth; but alas, thou art making way

Childhood and Youth

5

way for the deepest groans by thy seeming cure; thou bringest on sorrow by a pretended driving it away. But Young Man, God seeing thou takest a wrong course, condescends to warn thee against the anguish which thou preparest by thy vicious inclination.

2. *And put away evil from thy flesh*; that is, fleshly pollutions, to which Youth is prone, or the bodily punishments which vile courses expose to: If you take the first sence, then, as in forbidding heart lusts, he stops a course of sin at the Spring-head, without which all the attempts for Reformation will be too feeble; so in forbidding fleshly pollutions, he would restrain the acting of sin: *q. d.* Tho Lust is conceived in the Heart, yet let it not break forth in thy practice: for abstinence from wicked acts will conduce to change thy temper, and abate thy guilt. If you take the latter sence, then he argues from that misery, which brutish Youth is most likely to be affected by, *q. d.* That Body which thou so indulgest, that flesh whereof thou art so tender, is like to feel the woful effects of thy folly: Therefore as thou lovest thy very flesh, kindle not the flames which are to devour it in Hell; bring not down those Judgments, which may torment thy Body on this side the Grave.

The wise Man introduces these advices by a Motive referring to *v. 9. Therefore, &c.* as if he had said, because *God will bring thee to judgment*, avoid these sins, for which thou

shalt certainly be arraigned, and prevent the miseries which the sentence will include, and which the Judge must execute according to the sanction of that Law whereby thou shalt be judged. Then, then, O Young Man! thou shalt know by the punishment felt, that thy Lawgivers threatnings were not vain, though during temptations they appeared so.

My Text is a further Motive, and as such is here inserted: *For Childhood and Youth are Vanity*, q. d. To these sins your young years are prone, they have room in your temper, and without great care and labour cannot be removed, or put away; therefore be intent and vigorous to put away evil from your flesh, to remove sorrow from thy heart.

Having thus described the Coherence of the words, I shall lay them down for a Doctrine, as they be in my Text.

Doct. Childhood and Youth are Vanity.

I shall explain this Doctrine, and insist on that sense of the words, which will most conduce to the advantage of Young Persons.

(1.) Childhood and Youth may be taken for that time of Humane Life, which is short of Manhood.

If you take it thus, then the whole clause may be thus expressed: Though you are very apt to boast of these years, as most conducive to happiness, though now your Spirits are vigorous, your Bodies healthy and strong, your
Sen-

Sences quick, the Cares and Maladies of Old-Age are far from you ; yet all this will not make you happy. This time of Youth it self is vanity, it's insufficient to make thee a Blessed Creature ; yea, though thou didst enjoy all sensible things that can minister to its satisfaction, it is but vanity ; a poor thing, a short and empty matter, which leaves its admirers deceived, yea, undone, if they have no better provision. A serious Old Man disdains those years, and would not live them over again ; yea, few live long that wish not much of that time expunged out of their life, and remember it with a blush.

(2.) Childhood and Youth note Persons of those Years or age, *viz.* Children and Young People.

I shall consider these words in this sence, and of such of you the Spirit of God proclaimeth vanity, as your proper Epithite.

Quest. What is meant by Vanity, as it predicates of these Young People ?

Answ. Vanity is either natural or moral, and then it's the same as to say,

1. Young People are frail and mortal. *All flesh is grass, and the goodness thereof as the flower of the Field, Isa. 40. 6.* The robust Youth hath his breath in his Nostrils ; by the Course of Nature he may live longer than Old men, yet by the Frailty of Nature he may die before the oldest man. Thou reckonest upon long Life, but thou mayest dye to morrow : Oh young man ! thou

hast the seeds of Death in thee, thou canst not resist any Messenger of Death; *Heb. 9. 17.* the Sentence lies against thee, and sin the cause of Death cleaves to thy early Age, *Rom. 8. 10.* What variety of accidents art thou subject to every moment? It's by Gods power you Children are alive till now, as well as the Man of eighty: Oh young Folk! that think of many years, before Death and you can meet; how many younger than you are already rotten in their graves? there may be many Children in this place, whose death your Fathers, yea, Grandfathers may live to mourn for: it's a brittle house *your* very Souls inhabit.

Exh. I cannot omit this Exhortation. Do and forbear all you ought to do and forbear in order to Eternity, as Persons within a step of Death. I hope the youngest here are assured, that *there is no working in the grave*, *Eccl. 9. 10.* What is to be done for Eternity must be done while you live; the state of trial lasts no longer than Life: whatever is beyond the Grave, is unchangeable reward or punishment.

Wilt thou lay to Heart these things? 1. I have much to do for Eternity. 2. Work for Eternity is hard to do. 3. This work as hard as it is must be done, or I perish for ever. 4. How short a while may I, as young as I am, have to do all this hard work in, which is the point I am on: Young Man, if Death overtake thee, thou canst not put it off till thou set about the work thou hast neglected; all the
cries

cryes in the Word will avail nothing. Bethink thee then, if *Abijah* had not been good betimes, he must have been eternally undone; so it may be thy Case, O Child of ten years old! if thou dost not get Grace before thou art a Year older, or it may be a Month or Week older, thou must dye graceless. Doth not the Word tell thee of some *who dye in youth, and their life is among the unclean*, Job 6.14. : Shall that be thy Case? canst thou bear it? be perswaded now to fix thy thoughts on such things as these: Shall I Lye or Swear now, who may be dead within a Month? Dare I prophane this Sabbath, who may be dead within a Week? yea, my next sin may be the last act of my Life. How can I live without Christ a day longer, when I may dye to Night? shall I delay to know, and love, and fear my God, who must do it soon or never? I am sure if I do not fear God before I dye, Hell will be my place; and I am not sure of a Week to attain this Fear of God. Did the youngest of you know your frailty, you would tremble at delays, you would not dare to sin, you would blush at your slothfulness in any good Work. Oh then hear this Sermon as one that may never hear another! Pray the next time as one that may never Pray again. When thou art next tempted, ask thy self, Would I yield to this if I were to dye to morrow? Will you believe this, and walk as them that believe it? even Youth is too uncertain for any wise one to venture

The vanity of

venture to sin, or neglect his Salvation, as if sure of time to repent, and repair his neglects.

2. Vanity is taken in a moral sense, *viz.* as it regards the minds and manners; thus *Eph. 4. 17.* the Spirit of God warns us against *walking in the Vanity of the Mind.* Vanity is oft put for all sins, *2 Kings 17. 15.* several sins are expressly called Vanity; and this Name is applyed, partly with respect to the Nature of some sins, but chiefly from the tendency and consequence of every sinful course. Every way of sin is vain; and sin deserves the Name of Vanity from this consideration, that it is committed to no valuable purpose; yea, it ends in what is destructive, and far worse than merely unprofitable.

In this sense I shall improve the Text, and it includes these things:

1. Young people are prone to many sins that are notoriously vain.

2. Young People are apt to live to very low and unprofitable purposes, which is Vanity.

3. Young People are apt to live to evil and destructive purposes, which is the height of Vanity.

Before I enter on these things, let me ask you young Folk, Is not this a true Charge? and is it not as awful a description of your State as true?

Obj.

Obj. But how comes this to be laid so universally, that all young People are thus vain?

Ans. 1. Because the generality of young People are vain: For one that is sober, how many are wild? for one that is pious, there be many prophane. A religious Child is become a wonder. Godliness in youthful years is very rare: The body of your ordinary young People is sottish; the generality of witty Youths are atheistical and irreligious. When the Disease is so common, the charge is proper as against the whole.

Ans. 2. All young Persons are inclin'd to be vain: Vanity is the Temptation of that Age; your Constitution and want of Experience do especially expose you to this mischief, though Grace may deliver some of you from the power of Vanity yet it hath not cleansed you from all disposition to Vanity; it hangs about you, and liveth, though restrained: Your stumbles will be at this stone, and your Faults will be under this head of youthful Vanity.

Young People! you see why the Charge is so common: Will you then apply what I shall say to your selves? When I describe the Disease, say, This is my Disease: When I propose the Remedy, speak to thy Soul, This is proper for my Case, this is necessary to my Condition. Thou Child, say, I am a Child,
and

and therefore apt to be vain. Thou young Man ! say, I am a young Man, and therefore I am apt to be vain. I must deny my Age, or own this Charge. Nay further, reason awfully with your selves, *Most* young People are under the power of Vanity : The wicked Youths are a hundred to one that's pious. Oh my Soul what is my Condition ! is not there more danger that I am one of those hundred wicked ones, than that I am that *One* pious young one.

I shall now return to consider the three particulars, under which I included the Moral Vanity of young People.

1. Young People are prone to many sins that are notoriously Vain.

There be some particular sins that in their Nature argue more Vanity than other sins; they infer a very vain mind in the Persons committing them. Young ones have many of these sins, and Lusts strongly prompting thereto.

I shall reduce your sins to eight particulars, and give you some Directions under each, to help you against that particular sin : But remember each of these are sins; every sin defileth thy Soul, and bindeth thee to undergo the Punishment threatned, if it be not repented of and mortified : Nor canst thou hope that these sins will be put away, unless thou follow the Methods which God hath directed for that end : He will not Convert thee

as a Bruit that regards nothing, tho he must consider thy weakness as a Sinner, and therefore exert his Power by the Means thou attendest.

1. Young People are subject to Folly.

The Spirit brands our tender years with this Crime: *Prov. 22. 15. Folly is bound up in the Heart of a Child*: Is this limited to Children? No, *A young Man void of understanding* is too often seen, *Prov. 7. 7.* This fault is not a want of that Wisdom which is unexpected from your Age: But it is such Folly as in your Years might have been healed; and it's made up of blindness and mistakes against that light which God hath afforded you.

God hath given you reason to govern your selves by, you are under the Means of Wisdom, whereby you may know your true end, and the proper means to that end: Nevertheless most young Persons are Fools. Dost not thou place thy Interest in things which are vain and destructive? Dost not thou think Jollity thy only Heaven, and the pleasing thy Lusts the only real Paradice? What is enjoying God, or glorifying God to thee? these are things thou art unacquainted with, and unconcerned for.

Obj. Perhaps thou wilt say, I desire to be saved, and I do something towards it, how then do I mistake my end or means.

Ans.

Ans. 1. I fear thou dost not know what it is to be saved : Salvation with thee is only being kept out of Hell, as a place of Torment, when thou hast sin'd thy fill ; but there is little more to commend Heaven to thee. If there be not vain sports, Revelling, and the like carnal Enjoyments ; thou canst not tell how Heaven should be a happy State, tho better than Hell : But is not this the grossest Folly ? What, to think that Salvation, which contains no Vision of God, no perfect Holiness of Heart, no full Conformity to Christ, no ravishing sense of Communications of the Divine Love, no hand in God's Praises ? Foolish Youth ! there's no Heaven but what principally includes these ; that is not Salvation which wants any of these. Let me ask thee, art not thou foolish, if thou judgest Salvation to be what it is not ? art thou not foolish to think it to be another thing than God describeth it to be ? art thou not a Fool, that fanciest that cannot be a happy State, unless it wants what all good Men account to be Happiness ? and unless it includes such wicked and brutish things as Heaven must keep and cleanse us from ? Oh poor Creature ! thus foolish do thy Notions of eternal Life discover thee to be.

Ans. 2. Thy Folly appeareth, in that thou fanciest thou canst be saved in another way, than that which leads to it. To convince thee of this, consider that,

1. Christ

Childhood and Youth. 15

1. Christ is the principal *Way* to Life, *Joh.* 14. 8. He as a Priest by offering up himself, merited Life for such as repent, believe, and obey him : He as a Prophet teacheth Men the Author, Means, and Nature of the Terms of Life : He as King applies his Purchase by the Spirit, subdues Impediments, fits the Soul for, and judicially admits it into Glory. Now Child ! dost thou hope to live for ever, and neglect Christ ? is it not Folly to expect Life and despise a Saviour, yea, trample his Blood under thy Feet ? is it not Folly to hope to be saved by Christ, and yet believe the Devil rather than him, and prefer the Dominion of others before his Government ?

2. Faith, Repentance and Holiness, are a way to Heaven, subordinate to Christ : I say, *subordinate* to Christ, for they could not save thee but for a Christ ; Sinners had never obtained them, but by a Christ ; and they tend to save as they refer to Christ, whose atonement is the only purchasing Price.

But yet they are a way to Life : No Man shall ever get to Heaven without them. Christ hath resolved without Faith, no Man shall have Pardon by his Merits, and therefore all the savingly enlightned do *believe, that they may be justified*, Gal. 2. 16.

He appoints us to repent, that our sins may be blotted out, *when the times of refreshing shall come*, Act. 3. 19. and limits the number of the saved to such as obey him, Heb. 5. 9.

NOW

Now young Man, is it not Folly in thee to expect Heaven, when thou hast nothing which Christ hath instituted as a means of that Glory? Doth he as our Law-giver declare that he will and must suspend thy Salvation 'till thou believe; and wilt thou madly say, he will save me, though I do not believe? dost thou know what he'll do better than himself?

Yea, your Folly is greater, in that Christ hath not only suspended Life on these Conditions, but he hath expressly declared, that they shall for ever perish, that do not in these things submit to him; and yet thou art confident.

What greater Folly than for an unholy one to look for Glory, when God saith, *Without Holiness no Man shall see the Lord*, Heb. 12. 14. and *All the wicked shall be turned into Hell*, Psal. 9. 17. is it not Folly to remain impenitent, and yet be in hopes of Heaven? when Christ saith, *Except you repent you shall all likewise perish*, Luk. 13. 3. Will not you own your Madnes, that look'd for Life in your Disobedience, when you shall hear our Lord saying, *Slay these mine Enemies, that would not that I should reign over them*, Luk. 19. 27. Is it not an establish'd Rule under the Gospel, *He that believeth not shall be damned*, Mar. 16. 16. Unbelief and Hell are certainly connected, as Faith and Heaven.

3. Thy Folly appears yet more, in that thou fanciest thou canst be saved in a way contrary to Salvation, and certainly leading to Hell.

Wouldst

Wouldst not thou judge him a Fool that intending for *Dover*, yet chuseth the Road to *York*? are not they Fools who desiring Health, refuse Physick, and take nothing but Poyson? Thy behaviour exceeds the grossest of these Instances.

What barrs any one from Heaven, but the dominion of sin? and that Conscience justly chargeth thee with: Doth not God declare, *that to be carnally minded is death*, Rom. 8. 6? thou art so minded, and yet expectest life: Is not God exprefs, that *no Whoremonger, nor unclean Person, nor covetous, hath any Inheritance in the Kingdom of God*, Eph. 5. 5? And also that *the abominable; and all Liars shall have their part in the Lake that burneth with Fire and Brimstone*, Rev. 21? Is he not as positive, that *no Fornicator, Reviler, Thief, or Drunkard can be saved*? 1 Cor. 6. What can be plainer, than that in being such as these thou destroyest thy self? These Vices lead to destruction, and God warns thee against foolish self-deceit, by hoping for a better issue than Ruine by such a Course: Oh sottish Youth! will Theft, Drunkenness, Swearing, Prophaneness, think you, lead to Heaven, after all these discoveries of God's resolves? what will damn thee, if such Vices will not? who can be damned if thou be saved? will a provoked God lye for thy sake? No, no, his Threats will take hold of thee, notwithstanding thy silly dreams.

Children, you see I have described the Fol-

ly of all Young Ones, who are wicked. I have chosen this great Instance, *viz.* They mistake their true Happiness, and the Way to it.

I might open this great fore beyond this : Alas! Young People are generally ignorant of God, and themselves ; they know neither good nor evil aright ; they commend what they ought to dispraise ; they chuse what they should reject ; they make a mock of the greatest Mischiefs, as Sin and Hell ; they rarely understand Men, or know how to carry it aright for this World, or for Eternity ; they mistake Truth for Error, are governed by appearances rather than realities. Where shall I stop if I intend a full attempt of the Folly of Youth ?

Quest. What shall I that am Young do to heal me of my Folly ?

Answ. 1. Beg Wisdom of God by fervent Prayer ; *Jam. 1. 5.* *If any of you lack Wisdom, let him ask it of God, &c.* Thou wantest Wisdom, thou art bid to ask it : Thou art encouraged to ask, for he giveth it to such as ask, yea, *he gives liberally*, and he will not upbraid thee with thy past Folly, when thou settest thy self to get Wisdom. Nothing will heal thy Folly but wisdom, and a prayerless creature is never like to obtain it : Therefore press thy Soul with the sence of it's want, and with the loveliness and necessity of Wisdom : This will help thee to strong desires, which are fervent
Pray-

Prayers. Oh Child! wilt thou be a Fool for want of praying? Shall God say, Here's a Youth void of Wisdom, because he would not ask it?

2. Study and believe the Scriptures. If thy Judgment be directed by the Word, it will be sound, *that gives understanding unto the simple*, Psal. 119. 130. Be sure you learn to read, and when you can read, read the Scriptures most; there you must learn to think aright of God: they will teach thee what the Will of God is; the way of Salvation is there discovered; from them thou hast the truest account of Sin, and Holiness. In the written Promises thou wilt know what to hope for, in the Threatnings what thou shouldst fear, in the Commandments what thou must do, in the revealed Doctrines what thou shouldst believe. Come Children, you are allowed to learn the Scriptures; *Timothy is commended for knowing the Scriptures from a Child*, 2 Tim. 2. 15. Study you these, there is nothing needfull for a Christian which is not contained therein; Every thing as to Salvation is doubtful, which is not deduced from these.

3. Suspect thy first thoughts, and never be governed by thy Fancy. If thy sudden imaginations be right, they will bear enquiry; if they be wrong, they need amendment. Ordinarily the first dictates proceed from Vanity, and shall that prescribe when Life and Death depend on thy Resolves? nay, how

knowest thou but that they be Satans whispers which thou executest, when Fancy is thy Guide? for he speaks to the Soul by impressing the Imagination.

4. Converse with the Godly Wise, and strictly observe and lay up their Sayings and Examples. The Word tells us, *He that walketh with wise men shall be wise, but the Companion of fools shall be destroyed*, Prov. 13. 20. Their Speeches will instruct, their practice will allure imitation; whereas ill Company will debauch thy Mind, and nourish thy Lusts. Prudent Persons will judge thy temper by thy associates, well knowing, thou art already, or wilt certainly be what thy chosen Companions are.

5. Design all knowledge in order to practice, and live up to the light thou receivest. He that in Sacred things takes up with Notions for notions sake, is as truly a Fool as if he knew nothing. It's a practical Judgment that makes us spiritually wise, when other knowledge will aggravate our sin and woe.

Oh Young Man! wilt thou say *unto Wisdom, Thou art my Sister*? Prov. 7. 4. wilt thou cast off Folly with Indignation as thy great Disease? should you be fond of that which sin introduced, and will obstruct your healing whiles it prevails? Folly is the bane of intellectual Beings, and that's of the worst sort which guides our practice. Folly is the root of all your other Sins: Wer't thou spiritually wise, thy work were

were more than half done; and methinks thou shouldst not be hardly perswaded to get Wisdom. Child! wouldst thou be willing to be an Ideot? Surely no: every one pitieth such a one, and is too apt to laugh at him. But I tell thee, to be a Fool as to Eternal things, is much worse than to be an Ideot: The Ideot hath few, if any actual Sins to answer for, but thou hast many. There may be hopes of an Ideots Salvation, especially if he be the Child of a Believer: but if thou remain spiritually a Fool, there's no hope of thee, tho' both thy Parents were the best of People. All Folly is the blemish of Humane Nature, but Spiritual Folly most of any.

2. Young People are subject to Inconsiderateness and rashness. How hard is it to make you think, or lay the greatest things to heart? neither Danger nor Duty, do Young Ones apply to themselves. Would not the Consciences of most of you agree with my accusation, if I tell thee Child, and thee Young Man or Woman, Thou art under God's Wrath, but wilt not consider it? Thou dost not meditate on the way of recovery, tho' it be at great expence provided: Christ dyed for thee, but thou hast not spent one hour in the Contemplation of him. Thou art loth to think what thy wayes are, whether good or bad; nor thy State, whether safe or dangerous. How few Young Ones here have seriously asked themselves; Am I born again or no? what

will my sins bring me to? what evil is there in my Sins? when I must stand at Gods Tribunal to be judged, what shall I answer? what is like to be the issue? how shall I dwell with everlasting burnings? It's too commonly with others as it was with that Young Man, *He goeth after her straightway, (or suddenly) as an Oxe goeth to the slaughter, till a dart strike through his Liver: As a Bird hasteth to the snare, and knoweth not that it is for his life.* Prov. 7.22,23. He took not time to think what would be the issue of Sin? unavoidable Torment gives the first prospect of his danger; when consideration would have represented this Misery, as a guard against Sin, even whiles Temptation solicited.

Quest. What shall I a Young one do, to deliver me from this inconsiderateness?

Ans. In general, strive to consider, and bind thy mind to suitable and fixed Thoughts. To this end,

1. Do not at any time allow thy Thoughts to wander unaccountably. It's hard to confine them at any time, when they usually rove. It's a great help for this World, and for another, to have our thoughts manageable; and our Souls capable of being easily fixed in their Contemplations. When ever thou thinkest, be able to say, What I think of, it is worth a thought.

2. Awe thy Soul with the importance of the things thou oughtest to consider. If they
be

be Soul-matters, they be of the highest nature, and they be of greatest concern to thee: Tell thy self, Life and Death depends on these: If Sin have dominion over me, *I shall dye*: If I am not born again, *I cannot enter into the Kingdom of God*, Joh. 3. 5. And shall I lightly think of these? what's all the World to me, if I perish for ever? Things Divine, things on which Eternity depends, must be considered. Oh my Soul! wilt, yea darest thou refuse to dwell on these, which thou wert made for, which thou must shortly converse with, as the only realities, whether thou wilt or no.

3. Get so much Knowledge of what thou shouldst consider, as that thou mayst be able to represent it to thy Mind in some evidence. It's hard to consider long of what we little know; if it be of God, be not unacquainted with his Nature; if it be of Sin, be not ignorant of arguments to dissuade from it, and a sence of what aggravates it, &c.

4. Learn to discourse with thy self, and to urge things upon thy Heart: This will fix thy thoughts, and bring things with some due impression on the Heart. If thou canst not debate the matters inwardly, speak outwardly with thy Tongue, as if two Persons were in talk together: What, shall I lose my Soul for a Lust? Must not I, if Gods Word be true, rue my present Course? It's Gods charge that *you commune with your own hearts*, Psal. 4. 4. he

can neither be true nor profitable to himself, who seldom speaks to himself.

5. Take fit time and place to debate, and apply things of most concern, and bring things to a good conclusion. Great things must not be determined by a few thoughts, for so thou wilt neither pass a right judgment, nor yet be duly affected. Neither are serious matters becomingly considered in a Crowd, or when thou art unfit to think: And to consider, without coming to a conclusion, cannot fix thy Judgment, or govern thy Will and Practice. Therefore if the matter thought of be a Doubt, press it to a resolution; if it be a Duty, consider all arguments 'till thy Will be fixedly determined to do it; if it be a Sin which thou layest to Heart, cease not representing the evil and danger of it, before thou seekest thy self resolved against it, and a strong indignation kindled to support that resolve.

Will you resolve to follow these Rules? will you strive to manage your thoughts, and shew your selves willing to be considerate? I am sure thou wilt not refuse, if thou hast a mind to chuse aright, to walk safely, or to have the benefit of what God hath afforded by natural Light, Revelation, or Providence to govern Mankind by. Yea, Young Man, it's impossible to be truly Religious, or to answer the great ends of Religion, without considering. Oh then *ponder the path of thy feet*, maturely deliberate on things that thy thoughts are due to.

Childhood and Youth.

25

3. Young People are subject to be obstinate and heady. This is one of your diseases; you break through restraints, and are regardless of advice, intreaties avail little: Yea Children, though you be compared to tender Twigs, do not you discover much stubbornness: Parents command, but you are disobedient; they correct, but you remain obstinate; they perswade and intreat you to be sober, but you are still vain: Masters reprove, you are still the same; Ministers importunately call thee (Oh Young Man) from thy destructive Course, but thou passest on, and shuttest thy Ears against the Word. Conscience oft speaks, and represents thy guilt, but thou seemest resolved on thy own ruine: Yea, God stands in thy way, as the Angel with a drawn Sword; but thou art fearless, and seemest to say, I will sin still, let come what will of it: *Job 15. 26.* Let guilt grow, let God strike, let my Soul perish, all these shall not alter me.

Oh poor Stripling! how soon can God undo thee! how soon will Hell Torments break thy Stomach! and wilt thou still be like the wild *Ass which snuffeth up the wind, and in her occasion, who can turn her away?* *Jer. 2. 24.* How canst thou, Child, endure to hear thy Parents groan: I perswade my Child to be good, but I cannot prevail! I would instruct him, but he is unteach-

*Dis-
swa-
sive from
Obstinacy.*

teachable ; Woe is me, I have brought forth for the Destroyer, when this my Child was born : I see him running Hell-ward, and cannot restrain him : I tremble to think from his setting out, what he is like to come to : Oh that the fruit of my Body should dishonour God, as he is like to do ! that he should do the Mischiefs, I foresee he will ! If God change not his Heart, he may come to an untimely end, and is sure to be damned for ever ! Oh that I had been written Childless ! canst thou be unmoved, and still perverse ?

Quest. How shall a Young Person be cured of this Obstinateness ?

1. Get thy Heart possessed of a holy Fear : Beg of God a Heart that is in awe of him ; a Heart that reverenceth thy Parents and Superiours ; a Heart afraid of Sin, and trembling at Hell, and all other punishments due to Sin. Fearlessness is a great ground of obstinacy : Young Man, these deserve fear ; God hath put this Passion into thy Nature, to make thee governable. What horrid madness is it, not to fear a God who is a *Consuming Fire* ? Heb. 12. 29. Not to fear Hell and Misery, which will force thee to weep and wail, and *gnash thy teeth for ever* ? Mat. 22. 13. What a confusion and disorder is it among Mankind, that Inferiours are wholly fearless of their Superiours, especially sinful Worms of a dreadful God ?

2. Believe the kindness of these, against whom

whom thou art obstinate, and stir up some grateful returns of love to them. Thy perverseness implies, that thou lovest not thy advisers; nor thinkest that they have any love to thee, when they advise thee. But young Boy, I would mind thee today, that it is from Love all these opposed Admonitions do proceed. Doth not God love thee, who made thee, who put such Bowels in thy Parents towards thee? Doth he not love thee, who gives thee all the good thou enjoyest, who spares thee, and intreateth thee month after month, when he might have sent thee to Hell at first, without any loss to himself?

Doth not Christ love thee, Oh Child, who gave his Life for thee, when thou wert an undone Enemy to him; who sent his Spirit to strive with thee, his Gospel to offer Mercy to thee, his Ministers and others to teach thee, as soon as thou couldst understand any thing? must not he love thee, young Man, who pleads with God ready to cut thee down, *Lord, let him alone this year longer?* Luk. 13.8. Doth not he love thee, that weeps over thee, when he finds thee unperfwadable, and this because he knows the woful anguish thy contempt will end in?

Do not thy Parents love thee? Oh think at what care and pains thy Father is at for thy livelihood: Think of the tender bowels of thy Mother, what sorrow she hath felt, what fears she is in, when thou art in danger;
what

what tears she poureth forth when thou art sick, and how it goeth to her Heart to correct thee? I might shew all others love thee who advise thee to be good.

Well young Body! canst thou chuse but think that the reproofs of these must proceed from love? and art thou such a Brute as not to love them at all? what not love thy God who is so good to thee? Not love thy Christ, who bled out his Soul in love to thee? what, not love thy Father and Mother, to whom thou art so indebted? wouldst thou be so requited, when thou hast Children?

Obj. I hope I do love God, Christ, and my Parents. I am not such a Devil, and I think they love me.

Ans. What, love them, and be obstinate against their intreaties? Love them, and be disobedient in things they most insist on: God and Christ account *them Enemies*, Luke 19.27. that are Rebels, and puts thee plainly to it, *If you love me, keep my Commandments*, Joh. 14.15. As if he should say, Never fancy or talk that you love me, unless you will obey me. Thy Parents if they be pious, will reduce thy love to the same instances: Thus thy Mother bespeaks thee; *What my Son, and the Son of my Womb, and what the Son of my vows! Give not thy strength to Women*, Prov. 31, 2, 3. and so she v. 4, 5. forbids Drunkenness. Thy Father charges thee, *My Child, hear the instruction of a*
Father,

Father: Let thy heart retain my words, keep my Commandments, and live; get wisdom, &c. Prov. 4. 1, 4. They will both intreat thee; Child, if thou hast any love for us, keep from sin, save thy self from Hell; we are most concerned to see thee a real Saint, and eternally glorious; we'll bear any thing rather than sin; we are afraid for nothing as much as thy Soul, if thou destroy that, thou shewest the greatest hatred, and art as cruel as thou canst be unto us.

Canst thou think thou lovest them, and be thus perverse? Nay, if thou think they love thee, that must cause some relentings: How can I run so cross to my God and to my Parents, who so dearly love my Soul, and are so solicitous for its weal? my hardened Heart begins to yield, and I cannot continue obstinate; my Love to them, and my sense of their Love to me, doe overpower my stubborn spirit.

3. Be perswaded of thy own ignorance and unfitness to direct thy self.

A proud conceit that you know better than any, what is for your good or harm, is included in an obstinate frame. Dost not thou think, that if thou wert convinced that God bids thee do nothing, but what were for thy good, nor forbids thee any thing but what is for thy harm, thou would'st do what he commanded, and cease from what he forbids? and would it not be the same as to thy Parents and others?

others? Let me then reason with thee, Young Man! Dost thou think thy God would deceive thee, or thy Parents and Ministers would lye to thee; when they dissuade thee from sin, and perswade thee to serious Piety, and are so earnest in it? thou must conclude they think as they say: If they be not mistaken, they would encourage me to do as I do, but if I be mistaken, I ought, and would do as they advise.

Then young People, the Matter is brought to this; thou art obstinate against Counsel, because thou art in the right, and they that give thee Counsel are in the wrong: They as thou thinkest, advise thee to thy loss, and all things set together, thou consultest thy own true Interest better than they do.

But is not this a very vain Conceit and capital Error? Oh Child! sure thou art not wiser than thy holy Parents! they know more than thou, they have experienced what thou hast not; they and thy Masters are forced to teach thee the little things of this Life; thou would'st soon spoil and kill thy self, if they left thee to thy own management.

Oh young Men and Women! are not you sordidly foolish? can you imagine you know what God will do with you better than he knows it? do you know what you must lose by sin, and suffer for sin, better than God knows? you judge by a short moment, but he sees what Eternity is: You conclude from
what

what your Body now feels, but he knows what thy Soul is, and what himself is to the Soul, whether in Wrath or Love: He knows what the Glory of Heaven and Terrors of Hell amount to: Thou concludest by thy Fancy, but he passeth a just Judgment, which every one will soon submit to; therefore I do begg thee to distrust thy self, as ever thou wouldst save thy self. Consider, all the good Men in the World were Conceited as thou art now, but they have repented, and owned their Folly: when they came to their right minds, then they came to be of God's mind. Yea, all the Wicked will be convinced of their Mistake; why else will they wail and mourn for ever? if it be best to be in Hell, why should they always Complain there? The Prodigal thought he was wise when he rioted, *Luk. 15. 17, 18.* but Repentance assured him that he had been mad.

Young Folk, have you never seen resolved Sinners even in Sicknes and Poverty, roar out, and mourn at the last, saying, *How have I hated Instruction?* Prov. 5. 12.

Consider how unlikely is it, that thy Opinion is truer than thy holy Master, or Minister? thy Lusts darken thy mind, they have all the wise part of the World on their side. Thou canst remember thou wert as confident of other things, which now thou seest to be false, as they told thee then. Thou sometimes now condemnest thy self for thy course,
when

when thy sinful Inclinations are calmed. When thou wert sick, thou didst own that thy loose way, thy irreligious way was thy Folly : And after all these wilt thou bear it out? must that be thy Character, *The Fool rageth, and is confident, whiles thou knowest not at what thou stumblest*, Prov. 14. 16. Must this be written on thy Grave-stone? *He shall dye without Instruction, and in the greatness of his folly he went astray*, Prov. 5. 23.

4. Acknowledge thou art one under Dominion, and not at thy own disposal. People refuse to be subject, from a Conceit that they have a right to govern themselves. Is not this your Case? *Our lips are our own, who is Lord over us?* Psal. 12. 4. therefore I will Lye, Swear, talk frothily, let who will contradict.

But Child, thou canst tell who made thee, it was God; and should not he that made thee govern thee? ought not the Creature to observe the Laws which his Creator gives him? Nothing thou hast is so much thine as thou art his : Christ bought thee with his Blood, and additionally founded his Dominion in his Purchase : *He therefore dyed, that he might be Lord both of the dead and living*, Rom. 14. 9. Thou art therefore the most unjust of Rebels, if thou art an obstinate Sinner.

Thy Parents, thy Masters, thy Ministers, have an Authority over thee, and disobeying their just Commands and Calls, is a renouncing an Authority thou shouldst own, and usurp-

usurping a power, to which thou hast no claim. A Masterless Child, a masterless Youth is a Slave under pretence of Liberty; and doubleth his yolk, while he seeks to break it. Therefore know, young Folk, you'll find God a terrible Judge, whom you rejected as a Law-giver: Hee'll vindicate his own Authority, and the deputed Authority of your Parents, by the forest Vengeance. Eternal Chains shall hold that Youth, which would break God's easie bands.

If any of you say, I do own God to be my Ruler and Master, consider God's challenge, *If I be a Master, where is my fear, saith the Lord God of Hosts?* Mal. 1. 8.

To finish this, how many sturdy resolute Young People are here? will none of your knees tremble; will love melt no Heart, will a sence of Gods skill to direct, and authority to Command, bend no stubborn will this day? Dare any Child or Young Person go hence, and say, I have been stiff-necked, and will be so; nor will I follow these Rules to become more perswadeable. If thou hast the impudence to do thus, I have God's warrant to tell thee, *Thou shalt suddenly be destroyed, and that without remedy,* Prov. 29. 1.

4. Young People are subject to Anger and violent Passions.

Children are apt to be peevish and cross: Young Men to be full of rage; the Verse before the Text may be rendred, *Oh young man,*

D

put

put away anger from thy heart : How soon is the fire kindled, how fervently doth it blaze? Young Persons are oft angry with their best Friends, even for what they should be thankful; they are incensed too frequently without a cause, and are so hasty, as not to search the reason. Sleighty Matters are with them great provocations; and moderation in their resentments they disdain: And no wonder, for thy Reason is darkened from seeing the fatal consequences of thy Fury. Lasting Enmities, Quarrels, Murthers, are too frequently the effects of this inordinate fervour.

*Dis-
swa-
ve from
Anger.*

Young Man! is this a thing allowable? Consider with thy self, anger is a short madness. Thou lovest the management of thy own Soul; whence our Lord Commands, *in patience possess your Soul,* Luke 21. 19. An overheated Spirit is void of Prudence, and sure to procure bitterness to its self. God saith, *he that is soon angry dealeth foolishly*; and truly, he that is very angry is next to mad; he looks, he speaks, he acts too near a Lunatick. A Passionate Man is at the mercy of any designing Foe; and by indulging his Anger becomes his own Tormentor: How uneasy to his Family, how dangerous to himself; how unfit for Counsel, how troublesome to his Friends, how ensnaring and infecting to Society, is a Passionate Man? May not I hope, you young Ones will be out of

of love with Anger; it unmans you, though it seems brave: It makes you contemptible with the wise; 1 Tim. 6. 11. but above all, argue with your selves, This my God forbids me, *Let all bitterness, wrath and anger be put away,* Eph. 4. 31. This will unfit me for the visits of the Spirit, who loves a calm Temper, 1 Tim. 2. 8. and therefore appoints *meekness,* Jam. 1. 21. as a qualification for communion with him in his Ordinances. How lovely is patience, it's the height of fortitude? Yea, God saith, *He that rules his Spirit, is better than he that takes a City: and he that is slow to anger, than the mighty,* Prov. 16. 32. In a word, a meek and quiet Spirit is an Ornament, and describes one *Blessed,* Mat. 5. 3. How amiable is a patient Child! he is more beloved by all than a froward one! How excellent is that Young Man, who is Master of his passion! He is armed against sudden assaults; he is fit for great services and sufferings; he is fit to use the knowledge he hath attained in the most dangerous passages of his Life.

Quest. What shall a Young Person do to be healed of Anger, and unruly passions?

Answ. 1. In general, get the Grace of patience, and delightfully accustom thy self to the exercise of it as thy Glory, and no way a Reproach: But more particularly,

2. Get thy Heart filled with Love to God and Man: Love to God will encline thee to imitate him, who is long-suffering, slow to

anger, full of Love, and good to all, *Luke* 16. 35. Love to Man will encline thee to interpret all to the best, afraid to hurt him, willing to benefit and forgive him; and not prone to those dislikes, which are unsuitable to thy fellow Creature; especially if the Image of Christ be enstamped on him, as you see *1 Cor.* 13. 45, 7.

3. Often present to thy Soul the Example of thy Saviour, and strive to imitate him: he was humble, meek, lowly, and patient under the greatest provocations. He calls thee to *learn of him*, *Mat.* 11, 29. If thou hast any part in him, he hath formed thy Soul to some degree of imitation, and to endeavour after more, *1 Joh.* 4. 17.

4. Reckon on provocations, and be still armed against them. Thy own Carriage is not so inoffensive, nor are thy Acquaintance so innocent, but that thou oughtest to expect some Trials; to expect them, and be unguarded, is Folly; neither is it possible to prevent anger when wholly unprepared: Therefore awe thy Soul against Passion, and accustom thy Mind to such Considerations as are fit to restrain thy Spirit.

5. Be humbly convinced how mean, sinful, and ill-deserving a Creature thou art. Contention is from Pride, *Prov.* 13. 10. and he is fondly conceited of himself, who thinks he ought to bear nothing; whereas a due sense of thy own nothingness, and offensiveness to God,
will

will make thee fit to endure much ; especially considering, thy provocations from Men may be the humbling rebukes of thy God, who must forgive thee great things, if he cast thee not into Hell it self : yet whose Decree it is, *if you do not forgive, neither will he forgive your trespasses*, Mar. 11. 26.

6. Allow not thy froward Spirit a liberty, even where thou hast most power and freedom. He that is not pettish at home, will not be passionate abroad ; whereas anger indulged among Servants, and in trifles, will expose thee to its power, when more dangerous and indecent.

7. When thou seekest Anger begin to kindle, forbear to do or say any thing, till thou hast well considered. The cause of thy resentments, if just, will abide the thoughts of a Calm Temper, and the wayes of thy vindication are far likelier to be due ; whereas, if the Cause in it self is too sleighty, or thy sudden purposes are too severe to be approved, how darest thou take blind passion for thy Guide ? Thou must believe, that *the discretion of a man deferreth his anger*, Pro. 19. 11.

5. Young People are subject to Idleness and waste of time. It's a while before you are fit to learn, or do any thing ; but when you are capable, how commonly are you remiss and sloathful ? Were you left to your selves, what would you do besides eating, drinking, sleeping, and playing ? Thou art put to learn,

and thou art idle at thy Book, not learning in a week what thou mightest learn in a day if diligent. Thou art a Servant or Apprentice, having work to do, but art thou not a Master of that time, which is thy Masters, and not thy own; and loath to do the business incumbent on thee? How little do most of our Youth for this World, or for Eternity? Sports and Idleness eat up that season, which is the best opportunity of Life, and the character of most young People is to spend their time in doing nothing, or next to nothing, or worse than nothing. You are idle in the Duties of Religion, and waste that time you pretend to employ with God: You are idle in your particular Callings, as if you had no business as Inhabitants of this lower World.

*A Dissuasive
from the idle
mispending of
Time.*

Oh Young People! how precious is that time you do mispend! and how sad an account are you able to give of those hours, that are not to be recalled! Will it be comfortable in this World to reflect on wasted Time? Grown years will be full of these reflections; I might have been a Scholar, my Knowledge had been improved, I had now been fit to serve my Countrey, and benefit my self and Family, had I been studious in my Youth: I might have understood my Trade, been encourag'd in my Calling by others, and laid up for my subsistence, had I been diligent and industri-

ous

ous in my Youth. But those years are spent in Folly, and now I am unteachable: my Credit is gone, ignorance, contempt and poverty are my companions: Oh foolish I!

But, Oh thou Child! Oh thou Youth! how much more uncomfortable on a Death-bed, and in Eternity, will thy idleness, and mispent seasons be, as they referr to thy Soul! I had a teachable time, but I dye in ignorance of God and Christ, woe is me! The seasons of Grace I enjoyed are my torment now, because I improved them not! I hardened my Heart by neglects in my tender years: How have I trifled when I heard Sermons! How have I mocked God by my sleepy Prayers! How have I undone my own Soul, by a foolish remissness in all my seeming labours for it! What can I shew for all the years I have lived? To what a case have my Sports, my Idleness and Vanity reduced me! Oh that I could recall my precious Time! but that's impossible. Oh that I had profitably employed those mispent seasons! that's as vain a wish: Oh then that I had never lived those days which I did not live; but sinned away as a sleep, or dead in pleasures! 1 Tim. 5. 6.

Darest thou, O young Body, for a little present indulgence to thy fleshly sloath, entertain thy self hereafter with such Heart-piercing thoughts as these?

Quest. How shall a Young Person be healed of Idleness and waste of time?

Answ. 1. In general, abhorre sloath, and redeem time, *Prov.* 19. 15. *Eph.* 5. 16.

Sloath is a wicked unaptness for action, and very unsuitable to an active Soul. Time not redeemed is mispent, and when it is not applied to it's proper work, it passeth away to no advantage.

2. Enquire what is thy present work, and be assured that what thou art about, is what God would have thee do, *Col.* 3. 23.

Every hour hath it's business; if what thou art about be not that business, meddle not with it, but find out what it is thou oughtest to be employed in at that time: Conviction of duty is a spur to diligence.

3. Still remember, that God who is thy Owner hath given thee thy Abilities, and that time to do thy present work. God calls thee as by Name, Use my Talents to this, which I have made thy present work; in this thou improvest the stock I lent thee, in this I will bless thee, and protect thee as one pleasing to me; for this thou shalt not fail of a Reward, *Eph.* 6. 5, 6, 7.

4. Excite thy self to do what thou art about with vigour.

Engage thy strength, call up the powers of thy Soul to activity, for *the sloathful is brother to the waster*, *Prov.* 18. 9. Idleness is a degree of omission in the affairs both of Soul and Body, for there is much undone that might have been done.

5. To this end consider, God will call thee
to

to a strict account, how thy work hath been performed in that time which God affords thee.

Tell thy self, there's a time of reckoning for this that I am now a doing, or a neglecting. The *slothful* Servant is in Gods esteem a *wicked* Servant, *Mat.* 25. 26 : and he that *hid his Talent* must perish, as well as he that mispends it. The *more* good that might have been done in such a day, will be observed, as well as what little hath been done in that day. Oh never forget, that vacant hours, and loy-tred moments are recorded with him, who will not inspect dreamingly, what thy slothful Spirit makes no account of.

6. Remember that all thy works preparatory for Heaven, need an intense Spirit, and are confined to a short season.

It's proper Advice, *What thy hand findeth to do, do it with thy might ; for there is no working in the Grave, whither thou art going.* Time is posting, and we had need redeem it, because our business is difficult, and the consequences great. There are great things to be acquired and done before we are meet for Glory. There be great oppositions in our Nature, and from our Tempers, to every degree of that meetness. A vile Heart is not easily renewed, darling sins are not soon nor easily mortified; the necessary Faith, Knowledge, Love, Strength, and Joy are *hardly* come by ; and the expected services in our generation are slowly proceeded in. Haste and eagerness are absolutely needful to such things. He that
idleth

idleness can hope for little, and trifling in such matters is little better than downright neglects, especially when *giving diligence*, 2 Pet. 1. 10. is as much a Duty, as doing any thing. He is not upright in the matters of Religion, whose deep concern doth not make him industrious, because his Judgment never determined for these things as the greatest; nor hath his Will resolved the pursuit of them above all others, whose idleness declareth his indifference. Therefore oft tell thy remiss Soul, This day is past, that week is over, and shortly time will be at an end, and shall I idle as I do? How little work is done in past years! Dare I loyter still, and be surprized whiles my works are so imperfect? or can I reckon on greater improvements in the same number of dayes, if I be no more intent and industrious than I have been in those. To thee is that directed, *Not slothfull in business, fervent in spirit, serving the Lord*, Rom. 12. 11. resolve to obey it.

7. Be able to give a good account to thy Conscience of the time that's laid out in sleep, and Recreations.

These are the common wasters of Time, by a disregard to their just bounds. Many do almost divide their hours between Sleep, and recreating Sports, Visits, and Talk; which three fall under this Head of Recreacion. It's an awful Consideration, that what are appointed only to fit Men for business, should become
with

with many their only business: as if they had little else to employ themselves about. But know thou, Young Man, that he who sleeps longer than Health requireth, is a Sluggard, *Prov. 6. 9.* And he that lays out more hours in diversions than prepares him for the better discharge of Duty, is a mispender of Time. Thy Reason should tell thee, God would never have given me a Soul endowed with such Abilities for service, he had never placed me in a World full of opportunities and calls to Employment: He had never so strictly charged me to be diligent and useful; if I am able with Comfort to plead my Sleep, and Pleasures as the greatest part of my Exercise whiles I lived.

Attend to these Rules with Care, and from this moment *Gird up the loins of thy mind*, as one determined to run thy Christian Race with intenseness and haste, *1 Pet. 1. 13.*

6. Young People are subject to Levity, and inordinate Mirth.

This is a common distemper; your talk is frothy and unfavoury. How far from grave are you in your Carriage, or Dress! Vain Books thou lovest to read, idle Tales thou likest to hear, foolish Sights thou art best pleased with, foolish Songs thou greedily learnest: what airy Conceits is thy Imagination filled with! These thou indulgest till they become the Guides of thy practice, and chief Object of thy thoughts and Discourse: To say nothing of thy Instability, excessive Laughter, vain Jestings, Merriments. &c. Oh

*Diffusive
from Levi-
ty.*

Oh young ones! is this a Temper to be allowed? it is condemned by all prudence, it's contrary to all that is serious, and obstructs all improvement in wisdom. How odious is the character of a *vain Fellow*! 2 Sam. 6. 20. How do God and Angels despise thee! How do the Good and Wise compassionate thee! Yea, canst thou refuse to be angry with thy self? Reason a little with thy own Soul: Have I not better things to think of, than these silly matters, which tend to no good for Soul or Body? Do not these antique gestures make me ridiculous? What hurt to others, what a wound to my self comes by this frothy talk! Is not my mind grossly vain, that I can relish such fooleries? Can it ever be bettered, whiles I employ my self in nothing but what is foolish? Dost not thou find, that this lightness is even risen to prophaneness? Thou canst ridicule the Scriptures, sport with the Divineest Subjects, and turn the most serious matters into Fuel to thy childish Conceits: Poor Wretch! God will force thee to be serious by the Torments hee'll shortly inflict: Thou wilt be convinced, that thy Atheistick thoughts have not put God out of his Throne, though they cast thee out of his Favour: Thy ridiculing of Religion hath not made it less real, or necessary; though it hath excluded thee from all the blessings of it. Thy *making a mock of sin*, Prov. 14. 9. hath not

not a jot lessened its evil, but exposed thee more to the Vengeance due to it. Thy jocular temper shall not delay the awful recompense of that Contempt wherewith thou hast treated the gravest Matters : What is more fit to make a serious Heart bleed, than to see thee jest and fool thy self into eternal Flames ? how surprizing will those Torments be to a poor Creature, that always disdained a sober thought, *Luk. 12. 46.*

Q. How shall a young Person be healed of this Levity and inordinate Mirth ?

Ans. In general, follow after Sobriety and Discretion, *1 Pet. 4. 7.*

The want of these is evident in thy frothy Behaviour, and a total want of them is unbecoming thee in the early exercise of thy Reason, much more in improved Age. The gravity of an old Man cannot be expected in a Child, but a degree of it is necessary to the youngest, that is capable of acting by the notices of a discerning mind. What is thy Reason for, but to discern what is meet, direct thee to what is fit, and govern thee in thy Carriage according to the Rules of thy Condition ? Discretion will tell thee, a godly Book is more profitable than a Play-Book ; the Soul deserveth more Care than a perishing Body that will shortly be Meat for Worms ; that silly Tales edifie not as wise Discourses. Sobriety will direct thee to endeavour a demeanour becoming a Man rather than an Ape ; it will

will check thee in those Jestes which discovers thy Vanity, as well as expose a Christian Name; it will urge thee to refrain matter of future sorrow, for the sake of that contemptible pleasure which thou takest in indulging a light Fancy, whiles more important things are not regarded.

To this end;

1. Oft represent to thy self thy Condition in this life.

Sure it must conduce to seriousness; when thy mind is accustomed to such thoughts, as thy present State suggest. Oh young Man! thou art born a *Child of Wrath*, Eph. 2. 3. thy Nature is vicious, the condemning Sentence was pass'd on thee by the Law of Innocency, Rom. 5. 18. Death is justly fearful; thou art in a state of Trial, and on thy good Behaviour for an endless Joy or Misery. Thou hast contracted much guilt by thy actual Enormities and Omissions: Satan, the World, and thy own Lusts, are active to fix the Curse; and prevent thy reconciliation with God; by keeping thee in a state of Infidelity, Impenitency; and Disobedience to the Gospel. Thy Exercises as a Christian are difficult, if thou art saved; it must be *scarcely*, 1 Pet. 4. 18. and many endeavours for Salvation do prove ineffectual, because a perseverance in so many things are essential to determine thy State. Alas! of many called how few are chosen! multitudes of

of Professors miscarry, seemingly strong hopes are oft delusive : *The Heart is above all things deceitful, and so desperately wicked*, that it may well be asked, *who can know it ?* Jer. 17. 9. These and the like things may call thee to mind thy self, and lay that froth which argueth small sense of thy bleeding Wounds, slippery Paths, disadvantages and dangers attending thy Case in this Life, as it leadeth to Eternity.

2. Deliberately propose a becoming End in all thy Words and Actions, and let them be conducive to that end. To speak or act thou knowest not why, is a reproach to thy Prudence ; and so it is to speak or do things to an end which they are not fit to serve : Neither is it becoming a serious Person, to intend that which will put him to the blush, whiles he deliberates of it. I can hardly think thou darrest say to thy self in thy Closet, *I'll spend so many hours to day in shewing my own Folly, or gratifying anothers Madnes*; I'll lay out my Pains to divert my own mind or anothers from all that is serious, to make my Heart vainer than it is, to furnish my self with those false Notions of things, which I must with trouble unlearn before I be wise ; and to strengthen that levity, to which I am already too prone. Canst thou resolve, I will spend this week in trimming a poor Carcass, and neglect my Soul ; let this shift for it self as to any care of mine, unless it be to add to its hurt by the snares which my vain conversation shall expose it to.

But

But if thy design be what's edifying, thou canst not imagin a course of Foolery will ever accomplish that design. Yea, this very fixing on warrantable Purposes; will gradually dispose thee to seriousness.

3. Remember thou art still under the observation of such, as should awe thee to Sobriety, and make thee ashamed and afraid of a frothy behaviour.

Thou wouldst be ashamed, that a wise Friend were acquainted with all thy light Fancies and talk but one day. Oh! forget not that God trieth the reins, and *knows all thy thoughts*, Isa. 66. 18. Poor Youth! is not the Eye of thy God and Judge more than all the World? Holy Angels are not always strangers to thy Carriage, and Discourses; and mayst not thou blush at their Remarks? Devils do oft impress thy Fancy, and put those things into thee; which thou thinkest and talkest of; these Enemies of thine do gladly behold thee unmanning thy self, wounding thy Soul, and corrupting others with thy foolish Speeches and Actions. Thy silly Companions observe thee, and receive the Contagion to which their own Inclinations make them apt: And is it nothing with thee, that thou conversest with People ready to be diverted from seriousness, and forward to be vain by thy Example? Alas! thou becomest accessory to all the evil they shall propagate; and wilt be condemned in their thoughts, if God give them Repentance, or cursed by them
in

in Hell if they dye impenitent. Thy ungrave Deportment sometimes is seen by such as are wise and good, those despise thee, and pity thy Madness, when thou pleasest thy self as being airy and witty.

4. Be not an unconcerned Stranger to the State of the World, where enough daily occurs to make thee serious.

Canst thou be light and altogether vain in a World so full of Sin and Misery? how many dismal Objects dost thou see and hear of! what Cruelty in one Man to another! how oft is the Church oppressed! what Judgments and Calamities are thy Neighbours under! what dangers is the Land of thy Nativity exposed to! Most of the Earth lies in Ignorance, Idolatry, and subject to the Devil's Empire, *1 Joh. 5. 19.* how many Souls are bemoaning their own sins, and ready to despond under Doubts and Fears! where is there a Family but groaneth under some disaster? and canst thou play the Buffoon, as if Childish toys diverted thee from all sense of these things?

5. Awe thy Soul with the importance of sacred things, so as not to dare to entertain a light thought concerning them, much less to speak jestingly of them.

Every Scripture truth is a beam of Divine Light, it's revealed by the eternal Spirit to Mankind, for to direct their Faith and Practice, *2 Tim. 3. 16.* and dare a poor Worm that shall be judged thereby, affront Heaven by ridiculing

its Discoveries? Young Man! they cannot be matter of Jest, which the holy and wise God is intent on, and the Hearts of all devout Persons are deeply exercised with. Are such things to be sported with by Man, which the very Devils tremble at? Canst thou chuse but be seriously affected with the Matters of Religion, if thou believe, these are the things the Incarnation, Sufferings, Death and Testimony of the Son of God referr to? These are the things which great Miracles have attested: These are the things which the various Operations of the Holy Ghost on Souls design, and the Ministry of Angels subserve: These are the things which the Devil is so industrious to oppose: These are the things a Gospel-Ministry is established for, and about which all pious Ministers are so intent and importunate: These are the things which most affect, and govern all such who are freed from the Dominion of their Lusts, and can dye with hopes: These are the things which if totally disregarded expose Mankind to all brutish Villanies in this World, and endless Tortures in another?

6. Abstain the Society of light Persons, and observe the danger of excessive Mirth.

There's that levity in thy temper which inferrs danger by vain Persons; and thou art inconsiderate if the latter doth not force thee to say of *Laughter it is mad, and of Mirth, what doth it?* Eccl. 2. 2. *Yea, sorrow is better than laughter, for by the sorrow of the Countenance*
the

the Heart is made better, Eccl. 7. 3.

7. Acquaint thy self with those purer and higher Joys which a serious Temper lead to. There be delights of a higher Nature than what thou pursuest; they would soon render these unsuitable to thy taste, as well as contemptible to thy judgment: No holy young Man would exchange the *feast* of his heavenly Father, for thy Swinish *hunks*; Luke 15. 16, 23. there's no present emptiness, nor following bitterness in Spiritual Delights. The sence of Gods Love, Peace of Conscience, the lively hopes of Glory, the satisfaction of well-doing, the serenity of a composed Soul, the ease of a rectified Nature, as far as the Faculties are delivered from Sin, and healed by Grace, do constitute a delight so real, and refined, as if thou once taste, will make thee reflect on thy past Joys with shame and disdain. See *Psal.* 4. 6. *Cant.* 2. 3, 4

7. Young People are prone to lye: This Sin appeareth in Childhood, and then such a habit is contracted, as they hardly are delivered from. It's now true of many, *They go astray as soon as they be born, speaking lies,* Ps. 58. 3. You lye to your Parents, to excuse your Faults; You lye to God, in breaking your Baptismal Vow. You lye to your Equals for pleasure, or gain: You speak falsely, to revenge your selves on such as you are angry with. Oh how oft do you speak otherwise than you think,
E 2 and

and contrary to what you know, deceiving them to whom you speak !

*A Disswa-
sive from
Lying.*

Consider thou Child, lay to Heart O young Man, that Lying is a horrid Sin: Herein thou imitatest the Devil, who is *the Father of a Lye*, and the first Liar, *John 8. 44.* Thou art contrary to God, who is a *God of Truth*; to him *lying Lips are an abomination*, *Prov. 12. 22.* He is so incensed by this Sin, that he allots every *Liar his Portion* among the worst of Sinners, *Rev. 22. 15.* Oh Child ! wouldst thou get to Heaven ? then thou must not lye : Art thou afraid of burning in Hell for ever ? then fear a Lye : Wouldst thou be a Child of God ? He tells thee, his *Children are such as will not lye*, *Isa. 63. 8.* It's the Charge of God to thee ; *Put away lying, and speak the truth*, *Eph. 4. 25.* Darest thou say, I will not regard what the Lord saith to me ! Alas ! he will punish thee for a lie, worse than thy Father or Master can punish thee for any Fault.

Young Men, allow not your selves in this Iniquity ; let no Master force you to lye in your Trade, much less do you use it in your Discourse ; it's a mean thing, it's destructive to Humane Society, and the bane of Conversation. What is a greater Reproach than to be a Liar ? What is esteemed a worse Affront, than to say thou lyest ? Great are the mischiefs to Mens Repute, Estates, Peace, by

a false Tongue; and in vain be all pretences to Religion, if *the Tongue be not bridled*, as to this fault, *Jam. 1. 26.* How hateful is it to debase so noble a thing as Speech, in deluding thy Brother in thy Communication with him!

Quest. How shall a Young Man avoid Lying?

Answ. 1. Love Truth, and despise what would allure thee to quit it in thy Speech. It's the Character of him that shall inhabit God's Temple, *He speaketh the Truth in his heart*, *Psal. 15. 2.* To speak the Truth argues a plain Man, an honest Man, an Heroick Man, and generally a Godly Man. Therefore, like it in thy self, as thou must do in another: In order to this, get rid of slavish fear, which induceth to lying excuses. Hate Pride and vain Glory, whence all Lyes for ostentation proceed; trample on love of filthy lucre, and thou wilt not lye for gain: Abhor a hurtful envious Spirit, which will prevent those lies that are framed to the damage of thy Neighbour.

2. Be wary and thoughtful of what thou art about to speak. He that speaks hastily is in danger to speak falsely; and having uttered one lye in haste, is too apt to back it with more; whereas he that is sparing in his words, doth not easily betray truth; and he that considers, dare hardly utter a false thing. Who will venture to lye, that says witnin himself, God hears what I am going to say, and he will judge me by my words? This restraint

on thy Speech is so needful, that thou shouldst pray, *Set a watch, O Lord! before my mouth, keep the door of my lips,* Psal. 141. 3.

3. Let the lies thou hast uttered at any time be to thee matter of deep humbling. Repenting sorrow for what's past, will be a strong caution against the same fault; thy grief for it will make thee earnestly pray with *David*, (whose fault this was) *Remove from me the way of lying,* Psal. 119. 29. They sleight-ly confess a lye who can persist in it.

4. Take heed of Equivocation, which is ordinarily downright Lying. What is blamed in Jesuites is too usual among Protestants; as if a poor Artifice would compensate truth. To conceal thy meaning where thou dost not owe a discovery of it, is warrantable; but to impose delusion under pretence of truth, is intollerable, especially where Rules of Justice are violated. How sad is it! to observe the liberty some take in deceiving their Friends with ambiguous words, which they hope will be interpreted contrary to what they know to be true.

5. Do not be encouraged by Reports, to publish what thou hast not just reason to believe: What false slanders do some utter on incredible evidence! *Report, say they, and we will report it,* Jer. 20. 10. as not daring to invent the lye, yet not scrupling to repeat what they more than suspect to be false: But learn thou, never to say any thing of thy Enemy
upon

upon worse testimony than thou wouldst believe it of thy Friend.

6. You that are subject to correction, be watchful and innocent in your Carriage, that you may not need to lye. Do nothing that thou needest be afraid to own. This will prevent falshood; and thy fear of being put to lye, may guard thee against many irregularities.

Here I would advise Parents and Masters to encourage truth, by abating somewhat of severities for Faults, that are plainly confessed. And I wish, Buyers by their backwardness to give a just price, would not tempt the Sellers to lye, in bargainings for their goods.

8. Young People are subject to fleshly Lusts, especially Uncleaness. This Head concerns Persons past Childhood, and therefore I direct it to Young Men. You are not ignorant that your Appetites are unruly, and your Inclinations too lascivious. In eating, you are prone to Gluttony: Excessive drinking is too common a fault; there be many Drunkards short of twenty years old: and Voluptuousness seems the Idol, whom our Striplings worship above the living God.

Uncleaness is thy raging Disease: What immodest Dalliance, what filthy Thoughts, what obscene Speeches, what wanton Looks, Self-pollution; yea, actual Fornication, doth Conscience charge some of you with! How few possess their Vessels in honour, 1 Thes. 4. 4. or arrive at Manhood without a forfeiture of Chastity!

*A Dissuasive
from Fleeshly
Lusts.*

Thou that art apt to Drunkenness, or Gluttony, oughtest to consider, what these Vices are, and how vile thou rendrest thy self, by indulging thy self therein: Sure thou forgettest thou art an imbodied Soul, whiles thou art led by thy brutish Lusts. The Name of Christian ill becomes thee, *Whose God is thy Belly*, Phil. 3. 19. Where is thy Reason, that thy Appetite should thus rule thee? What is thy Conscience, that fails to terrifie thee out of sins, so undoubted, and dangerous. Shall God put thee off with a portion that becomes a Beast, and when thou askest Heaven, reproach thee with *faring sumptuously every day, and receiving thy good things in this life*? Luke 16. 19, 25.

Oh Drunkard! how odious art thou to all that behold thee! how subject to do and suffer the worst of Mischiefs! Thy Enemies have an advantage to betray thee; Satan may easily perswade thee to the greatest of Sins, when thy Soul is in no case to see the Temptation, or the consequences of it. What secret art thou able to keep? what business art thou fit to do? how do reproach and penury wait thy persisting in this Course? But above all, dost thou lay to Heart, that God is incensed against thee? He left it a rule to *Israel*, that Young Man should stoned, against whom his Parents witnessed, *that he was a Glutton and a Drunkard*, Deut. 21. 20. It is the sanction under

der the Gospel, that *Drunkards shall not inherit the Kingdom of Heaven*, 1 Cor. 6. 11. Is thy pleasure worth the pains thou must endure, or the loss thou shalt sustain?

Oh Unclean Person! how dismal is thy case! This Lust blindeth thy Judgment, and sear-eth thy Conscience, so that Misery becomes unavoidable by a stupidity in Sin: How darest thou worship a holy God, whiles thou wallowest in thy pollution? Doth not thy filthiness make God a terrour to thee in every Duty, as well as defile the Duty by the wandrings of a vile Imagination? The Holy Spirit is quenched by lustful motions, and cannot dwell in a Heart so unclean, 1 Cor. 6. 19. Thou professest to belong to Christ's Body; hear the Apostles exhortation, *Shall I take the Members of Christ, and make them the Members of a Harlot?* God forbid: 1 Cor. 6. 15. How oft, O Young Man, hath the Spirit of God reproved thee? How oft hath Conscience bitterly warned thee? and darest thou waste thy Body, debauch thy Mind, ruine thy Estate, deface all hopefull impressions on thy Soul, renounce a Christ for a base Lust, defie God to avenge the Affronts, and for ever undo thy self, and them whom thou allurest to partake in thy Lasciviousness? Then admit that as a holy resolve, *Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, but put ye on the Lord Jesus*, Rom.

13. 13, 14. and take heed lest God give thee up to vile affections, *Rom. 1. 26.*

Quest. How shall a Young Person be delivered from Gluttony and Drunkenness ?

Answ. Set thy self to get the mastery of thy Appetite. Reason with thy Soul, and cry earnestly to God, that this may not be thy Ruler : None would be a Glutton or Drunkard, but that his Appetite hath more power than his Reason ; and Conscience is too weak to resist the cravings of his Lust : most young People are pleased that the Beast should rule the Man ; they quietly yield up themselves to the Empire of this brutal part ; they can bear no check to it, they are afraid it should come under restraints. But, Oh young Man ! thou art carnal or spiritual, as thy Appetite or sanctified Reason govern thee ; much of a Christians Warfare consists in the struggle between these ; the inordinate appetite is a great part of that *Flesh which lusteth against the Spirit, and is contrary to it, Gal. 5. 17.* Is it not high time thou shouldst set thy self to contend with this Enemy, and attempt to bring it into subjection ? This is Temperance, when thou canst restrain its irregular motions, and deny its cravings : Oh then, daily quench this fire, and press after that Sobriety, which implies a moderation of Soul to the objects of sense, and a Government of our Life by the Will of God, and not by fleshly desires. Let it then be thy business in every duty to weaken this Tyrant,
and

and the scope of thy Life to deliver thy self from the power of thy Appetite.

2. Make no provision for the Flesh to fulfill it's Lusts, *Rom. 13. 14.* It's afflictive to behold some Persons contriving for their Bellies, as if carefull for nothing else; it's the design of their labours, and the thing that makes Riches valuable with them, is, that they may pamper the Flesh, and fulfill it's desires. But resolve with thy self, thou wilt not minister to this flame, nor live as if catering for the Flesh were thy principal employment in this World. Prepare what is meet for thy Body; it's a mercy in our Pilgrimage to have the conveniencies of Life; but excesses are fittest for them who dare brutishly say, *Let us eat and drink, for to morrow we die,* 1 Cor. 15. 32. Poor Worms! is there nothing after Death, that they should live in preparation for? yea, is not Life it self as bad as Death, whiles it serves to no higher an end? nay, these voluptuous Courses do often so enfeeble Nature, and multiply Diseases, that Life is a burthen, and some beginning of Hell in bodily Torments.

3. Avoid Temptations according to thy weakness to resist them. He that's prone to slip, ought the more carefully to look to his ways: Is Gluttony thy Crime? be afraid of Feasts; Art thou apt to be Drunk? look not at the Wine when it sparkles; refrain the Company in compliance with whom thou hast so oft offended. Knowest thou not, *that the com-*
panion

panion of riotous persons shameth his Father ? Prov. 28. 7. It's in vain to pretend, I will not be drunk, though I do associate with them that will perswade me to it. How oft hast thou resolved, and yet complied ! Nay, thy delight in the Sin is plain in the choice of such Associates, and thy Lust is strong enough to prevail when the Temptation offers, if it be able thus before hand to lead thee into the occasion.

4. Force thy self to an abstinence from just liberty for some time, when the strength of thy Lust is found to abuse what is otherwise lawfull. Some People are so exorbitant, that if they drink any Wine, they must drink to excess ; if they go into a Tavern at all, they cannot forbear Drunkenness ; if that be thy case, do not despise it as below Vertue, for a while to drink no Wine at all, or wholly to forbear a Tavern or Alehouse ; it is thy misery, that what is to another Man lawful, is to thee a snare : but it is thy Duty and Wisdom to manage thy self with a regard to thy weakness, that thou mayest by degrees get rid of thy wickedness.

5. Be content by watchfulness and hard struggles to oppose thy Lusts, till time and frequent repulses abate their power. An appetite long indulged is not soon brought under the power of the Soul ; it will be importunate and uneasie, even after it's dominion is removed ; much more whiles the contest for Superiority

periority between it and Grace is undecided. Therefore sink not, as if it were in vain to strive; nor let the uneasiness of the struggle tempt thee to give it over; for as yielding to the flesh makes it more impetuous, so frequent denying it will abate the strength of its motions. Many Drunkards after a while become rid of all Inclinations to be drunk; and Sobriety grows so habitual to them, as if excess had never been their Temper. Oh Children! never make your Cure hard by beginning a wicked Custom: Oh young men that are ensnared! grieve not to be at due pains, nor patiently to wait the stopping the Course of sin, which thou hast strengthened by frequent compliances. Thou must cease to be a Drunkard, or thou art miserable for ever: And thou must be at all the labour, and be willing to continue it till thou art reformed, or a Drunkard thou wilt be still.

2. *Quest.* How shall a young Man be delivered from Uncleanness?

The former Directions are proper to this Case; I shall apply somewhat of them, and add some more Rules.

1. Awe thy Soul with the Purity and Perfection of Gods Law, as it refers to this Sin. It's a great snare to mistake a Precept, and confine it below God's explication of it, or intention in it: yet how many Young People allow themselves in degrees of Uncleanness as innocent, not seeing, that these things are com-

comprehended in that Precept, *Thou shalt not commit Adultery*: Therefore Young Man! examine the Word more strictly, and thou wilt find that God hath provided against every degree of uncleanness, and against all that leads thereto. Are thy hidden thoughts and motions free? No; the *thought of foolishness is sin*, Prov. 24. 9. And our Lord reproves the Pharisees as Hypocrites, because *their hearts were full of uncleanness*, Mat. 23. 27. *Evil concupiscence, inordinate affections, &c. are to be mortified*, Col. 3. 5. Are thy lustfull Gazings on a Woman allowed? No; our Saviour expressly saith, *He that looketh on a Woman to lust after her, hath committed adultery with her already in his heart*, Matth. 5. 28. Mayest thou talk Obscenely? No; *Neither filthiness, nor foolish talking, nor jesting, are convenient, nor to be once named among Christians*, Eph. 5. 3, 4. If the Command of God reach to these lesser degrees, sure thou art not so stupid, as not to see that all grosser acts are forbidden, as more abominable. And if Marriage be the remedy against Incontinence, thou dardest not think that God allows thee other wayes to gratifie thy lust, and so frustrate the great ends of that Ordinance, and the aptitude of humane Nature for it.

2. Be watchful against all occasions of Uncleanness. Nourish not Lust by an intemperate Diet. He had need be free from fleshly Inclinations, who dare strengthen the assaults of the Flesh against his Chastity. The Spirit of God tells thee,

thee, that if Wine prevail, thine eyes shall behold strange women, Pr. 23. 32, 33. Be not in the reach of a Woman that will entice thee. Joseph escaped the snare by flying from his Mistress, and refusing to be with her, Gen. 39. 10. Whereas the Young man that admitted the Speeches of the immodest Woman was soon ensnared, Prov. 7. 21. Venture not on thy own strength too far, God may justly leave thee, when thou temptest him; and stronger than thee have sadly rued the power of Occasions. Play-houses, mixt Dancings, &c. have been the ruine of many a Youth.

3. Guard thy Senses. These are inlets of evil, by them Objects insnare and kindle those Lusts which lay asleep. David's Eye betray'd him into Adultery. Job is to thee a good Example, Job. 31. 1. *I have made a Covenant with my Eyes.* Listen not to immodest Songs, or lewd Discourse, which insensibly stir up those Inclinations, which tend to the vilest Acts.

4. Stifle the first workings of Lust. First motions are weakest, and so more easily conquer'd; the longer they are entertained, the more violent they grow; and the Soul less apt to oppose them. Filthy Contemplations allowed, darken the Mind, and abate that dread and abhorrence which are a great part of thy security against sin: Oh then crush the first appearance. If thou ask me, how? I'll tell thee, Banish these evil thoughts out of thy Mind, plead God's Command, and seek his help;

help ; represent to thy self the Threats and Punishments of God against this Sin ; consider that these Motions unrestrained, may end in the grossest Action : and resolve not to speak a word, glance one look, or use one gesture, in compliance with that sinful motion.

5. Avoid Idleness, as that which tempts the Devil to tempt thee. Young Man ! it's a great Mercy to the World that we have business to follow ; and he that hath no Employment, will wish hereafter he had never had an Estate to prevent a Calling ; therefore be sure thou hast work, and attend it. Sin easily intangleth the Idlers, who will be doing wickedly for want of Business : But the Diligent is not at leisure for vain thoughts, he needs not ensnaring Company to divert him ; yea, labour substracts matter from Lusts, and renders the Body less disturbing to the Soul. Leisure hours are the young Mans danger, be not desirous of too many such, and double thy Watch in thy spending of them ; for Satan observes thee then, and will suggest vain thoughts to thy Mind, excite fleshly motions, and prepare ensnaring opportunities.

6. Attentively regard, and yield up thy self to the motions of the holy Spirit. The Spirit will warn thee against these Defilements, and direct thee to that purity of Heart and Life, as will prevent the advantages the unclean Spirit finds in thy youthfull Age. A reverential

verential regard to the presence of the Spirit, will call the mind from base Employes, and excite thee to what is approved by him : The more his Fruits abound, and express themselves in thy temper and carriage, the more effectually wilt thou be cleansed from all thy fleshly pollutions. To this we are directed, *Gal. 5. 16. Walk in the Spirit, and you shall not fulfill the Lusts of the Flesh.* Yea, the aids and influence of this holy one are necessary to a saving abstinence from, and dominion over Lusts, as you see in *Rom. 8. 13. But if ye through the Spirit do mortifie the deeds of the Body, ye shall live.*

7. Keep thy thoughts well employed. This will prevent those vain Imaginations, which are the incendiaries of Lust, and by which, the Judgment is blinded or bribed to perswade the Will ; *Let the Word dwell richly in thee,* by filling thy Mind. Contemplate God in his Perfections, behold him present with thee when in greatest secrecy ; he makes a third, when thou and thy Paramour are most retired : In this case he testifies, *Jer. 29. 23. Even I know, and I am witness, saith the Lord.* Represent to thy Soul the Torments following these Lusts, if gratified : Hell-fire is enough to quench these lustful Flames ; and who dare with the pleasure so dearly bought ? Attend to such Scriptures, as, *Whoremongers and Adulterers God will judge, &c. Heb. 13. 4.* Oh Young

Man! canst thou think of this believingly, and cast off restraints, or give a Carnal Mind it's scope?

9. Resolve before thou compliest with the most urgent Temptation, to put up a serious Prayer to God in Christ. Lay thy self under this Law, I will not consent before I look to God; it must be a dreadful evil, that will not admit an Address to Christ; if it be a sin, I have need of strength from him, who came on this errand, *to put away sin, to cleanse me from Iniquity, and destroy the works of the Devil,* Heb. 9. 26. Eph. 5. 26. 1 Joh. 3. 8.

Prayer may deaden the Temptation when strongest, it may recover thy baffled power, for Christ is able to inspire thee with that light and vigour, as may support thee when almost gone. *St. Paul thrice* prayed when grieved with a thorn in the flesh, and the *Grace of Christ proved sufficient for him,* 1 Cor. 12. 8, 9. The Devil, the Flesh, and an enticing Object are too hard for any Man, that calls not in the help of Christ by Prayer. Satan desires no more, than to engage thee single, and without frequent supplications, thou art like to be so: On the other hand, Prayer will drive Satan to some more subtle Assault, than so gross a wickedness as Uncleanness must appear to every one, that beholdeth Christ when calling on him. Therefore, I do again intreat thee, even when thy Lusts seem to have most advantage, that thou wilt not forget to present

sent thy case to him, who is concerned for thy good, and able to foil the Enemies of thy Soul, when in greatest prospect of success.

Thus I have represented to young People some of the sins, to which your Age is most subject. All are not named, alas! there's Swearing, which is a prophane Villany, that hath neither pleasure nor profit to allure; there's Theft, which is a violation of Justice, and a discontent with what God hath thought fit to give you; there's Pride, (one instance whereof I shall hereafter speak to) which among you Children and Youth is generally on very sordid accounts; you are proud of a little Beauty, which the Small Pox may spoil, and no Body is truly the better for; you are proud of your fine Cloaths, and from Pride desire them; but what trifles are these, none but Fools esteem them, or value thee the more for them.

Though I cannot insist on these, yet if God is pleased to deliver thee from such sins as I have mentioned, all others will be reformed: Oh then set thy self against them! let the youngest be warned against these, as what they will feel temptations to. And be all resolved, faithfully to observe the Directions given; that if possible, you may arrive to middle Age, free from the corruptions of Youth and Childhood, and not be forced to cry out with bitter reflections, *Thou makest me to possess the Iniquities of my Youth*, Job 13. 16.

What would an aged Saint give, that he had been innocent of all these Crimes whiles he was young? Learn wisdom by such now, whiles thou hast opportunity and warnings.

I now proceed to the second head of the Vanity of Childhood and Youth, viz.

2. Children and young People are apt to live to no valuable purpose, which is Vanity. Thou wilt easily allow, that to spend ones strength and time for nothing, or for what is as good as nothing, is vain. Is not he a vain body, that thinks much, talks much, and doth much, to no purpose? Common opinion will grant this, we brand *Caius Caligula* as vain, for bringing a great Army to the Sea-shore, and gathering Cockle-shells, when he pretended a great attempt. The Spirit of God justly accuseth those Persons, *Isa*, 41. 29. *Behold they are all vanity, their works are nothing.* Solomon doth frequently mean this in his Book of *Ecclesiastes*, when he saith, *This is also Vanity*; that is, it's to no valuable purpose; it is not worth the labour and concern a man is at: One had as good let it alone, and be unemployed, as reap no other fruit.

Young People! this is your very Case: Most of you live, and busie your selves for nought.

1. You are apt to design nothing at all in your living. It's long before thou askest thy self, What do I live for? What end shall I pursue? are not most of thy actions perform-

ed

ed, thou knowest not why? Most of you are hurried by a foolish Temper, allowing no deliberate design to govern you. A vain mind, or Devilish suggestions determine the actings of most Young People. Is not this a reproach to thee, if thou happen to do any good, it's more by chance than by thy choice? If thou receivest any real advantage, it's by a merciful Providence, and not by thy Intention? If God should ask thee at the Church Door, wherefore comest thou hither? May not some of you say, I do not know, or it was from a fancy I had to hear, or from custom. But how few can say, I had a design to get some help to grapple with my youthful lusts, I proposed to meet with God in his Word for my Souls improvement. When you intend so little in an Ordinance, what purposes must govern you in the ordinary affairs of Life?

2. Your Youth is spent to no considerable purpose. May not I tell most here, thy time past is lost, and the time to come is like to be lost: For,

1. Thou hast lived in vain as to thy self. What hast thou gotten by the ten years thou hast lived, Oh Child of ten years old? What hast thou improved by the fifteen years thou hast lived, Oh Youth of fifteen years old? yea may not I as justly ask the Young Man of twenty, What hast thou done? what use hast thou made of thy twenty years? Must not Consci-

ence answer, Oh ! I had as good been just now born, for any good I have gotten ?

That I may fasten this Conviction, I call every Soul to answer me ; what art thou nearer God to this day ? how much is Sin mortified ? what Grace hast thou attained to this very time ? Oh youth ! hast thou yet got an Interest in Christ ? what Treasure hast thou laid up in Heaven ? If thou must own, I am further from God, and not nearer : Sin is stronger, and not weakned ; then sure thou wilt own thou hast lived in vain to thy self.

2. But yet farther, how many others may lay to thee the charge of unprofitableness ? Thou livest in vain as to God : He may say, This young Body never served nor praised me : I had as good there had not been such a Youth in the World. Thou livest in vain to thy Friends, thy Parent may say, It is an unprofitable Child to me, I have yet had no comfort by him. Thy Relations may cry, He never gave us good Counsel or Example. Thou livest in vain to thy Master ; he hath got little advantage by thy care, or labour. Thy Minister may cry, This young body brings me little joy as yet : I have striven to little purpose with him ; he seems as if I had *laboured wholly in vain*, 1 Thes. 3. 5. Thou hast lived in vain to the Church ; what increase or Glory hath it reaped by thee ? Thou hast lived in vain to the Nation ; thou hast not helped to make it more innocent by thy Life, more flourishing by

by thy industry, or more safe by thy Prayers. So that now, Young man! is it not a true Charge, which I lay to thee? mayest thou not cry out, Oh useles I! I have lived for nought, I have been an useles shadow, I have cumbered the ground, and God may justly cut me off as an unfruitfull one? *Link.*

13. 7.

Obj. I foresee some Young one will be ready to evade this Charge, and say, I do live to some purpose that is valuable: I gratifie my senses, I live pleasantly, I begin to look after the world, &c.

Ans. Alas poor Creature! is living to the Flesh valuable? Is living barely to this World valuable? Is living to the Devil valuable? Methinks thy Reason should tell thee, It's better not to live at all, than live to these: An intelligent Spirit to live to the Flesh, is base; an immortal Soul to live barely to this World, is madness: A Creature of God, redeemed by the Lord Jesus, to live to the Devil, is self-destructive, and foolish. What! live to him, who hath undone thee in the Fall, and is so studious to prevent thy recovery by Christ! Live to him who hath blinded, blemished, and debased thee, as he hath done! Live to him, who tho he hates thy God, cannot escape his own misery! Live to him, who envieth thy good, desires thy woe, opposeth all that is the benefit of Mankind, and contributes to all the miseries and disorders which the World

is distressed by. Oh young man! canst thou justify this course of living?

But this will more appear, if upon a due reflection on thy Life, thou wilt answer me these Questions.

1. Doth thy Life answer Gods End and Purpose, in giving thee a Being?

The wisdom of God may assure thee, he had an end becoming himself in thy creation: he tells thee, *all things were created by him, and for him*, Col. 1. 10. The blessed God had an Eye to himself, and a regard to Christ the Redeemer, in giving thee an Existence. He exerted his Power in thy Being, that thou mightest serve and honour him; dost thou answer this End, by living as thou dost? hast thou ever aimed at this? doth thy behaviour contribute to this at all? Thy way of Life would be a Reproach to thy Maker to have proposed to himself in thy Creation.

2. Are there not greater Purposes, to which thy Nature and Abilities are suited?

He lives to an unvaluable purpose, that neglects to live to the *highest* Purposes he is capable of. Little things are a reproach to him, that is adapted to great things. Have not you Faculties, to know, and love your God? and do your childish or wicked employments answer them? You are capable to serve, and glorifie the blessed God, and is the gratifying thy lusts equal to these? You are receptive of divine Joys, and are thy carnal

nal merriments answerable to these? Oh young Body! what use art thou fit for to others? What benefit mayest thou yield to thy self? how canst thou seem to answer these, by a trifling diversion, or a perishing advantage? Sure, thy Capacity is thy shame: the very Beast, that liveth to the utmost of his Powers, will witness against thee, who behavest thy self so much below thine. It would have been thy Mercy whose Exercises have been so low, that thy abilities had been less. Hence,

3. Wilt not thou shortly acknowledge with shame and grief, that thou hast lived to unvaluable Purposes?

No Ministers rebukes will be so sharp as thy own, when Grace renews thee, or endless Torments overtake thee. If the Spirit ever enlighten thy Mind, and alter thy Will, we may ask thee, *What fruit had you of those things whereof you are now ashamed?* Rom. 6.21. With a grieving blush thou wilt answer, Nothing I dare boast of, nothing I can justify: I am ashamed of my Reward as well as my Labour: What I reaped by Sin is my shame, as well as sin it self; it was a Fools Diversion wherewith I pleased my self; it was my Blemish wherein I gloried; it was my Loss whereby I valued my self: What are they now to me? they are *Dogs meat* (*σκύλακα*) to what I now taste, *Phil. 3. 8.* I am astonished, that I could relish these
unfa-

unfavoury things, or derive the least Contentment from them, when my chief Good was unsecure. Young Man! if Grace do not awaken thee, Hell will; the *never-dying Worm* will be Convictions of the emptiness of what thou hast pursued; and the base Purposes thou hast lived to. How will they tear thy Soul with such Thoughts as these! where's the Pleasure now! where's the Satisfaction to which my Endeavours were confined! oh, that I had been but a Beast, who have lived to designs so brutish! Oh, that I had had no intellectual Nature, being I studied not to know my God, and the way of Life! Oh, that I had been void of rational Powers, since I did not govern my self accordingly! Oh, that ever I had natural Abilities to love and fear, being I have not loved my God, nor so revered him, as to abstain from Vanity! Wo is me, that I had a Capacity for any Service, seeing I have lived so uselessly to God, to my Friends, and to my self! Alas, where is the Fruit of my labour! what now do I enjoy, that deserved one hour of my life, or answers the least of my Abilities! These, these, oh, Child! will be the Effects of thy present way.

3. Children and young People are apt to live to *destructive* purposes, which is the height of Vanity.

The last Head is convincing, that it were *as well* thou hadst never lived; but by this it were *far better* for thee, thou hadst remained
meer

meer nothing to this day : to live to hurtful Ends, is worse than not living at all ; yet this is thy Condition, you dishonour God, you provoke the Eyes of his Glory, you trample the blood of Christ under your Feet with Contempt. How many young People serve the Devil with their strength, are a Snare and Infection to all they can influence ? One young body spoils many others, and leads them to that Villany they had never thought of.

You oft break your Parents Hearts, and they by thy means feel, that *a foolish Son is the heaviness of his Mother*, Prov. 10. 1. You frequently destroy your Master's Estate : To the serious you are a Grief, to the City and Kingdom a Plague, as helping on its Sin, hastning its Punishment, and obstructing its Good ; How many may complain of Harm on thy account ! But whatever Hurt you bring to others, sure you avoid Mischief to your selves ? No, no : Young men live most to their own Hurt, and seem to take great pains to make their Misery sure and great. Oh, vain Youth ! thou daily makest thy self more the Child of Wrath by thy sinful Practices ; thy wicked Habits grow more strong ; by idleness and frequent opposition, hopeful Principles are more baffled and expelled ; Conscience by thy Affronts, is less concerned, and capable to admonish thee. Thy ill treatment of Gods Spirit, makes him withdraw, and his Visits are more seldom ; so that he is ready to say of thee, *Let him alone*, Hof. 4. 17.

Be-

Believe it, careless Youth! thy ways tend to more sin, and less hopefulness of Grace and Glory: Oh, wretched Life! to live only to be more guilty, and to be exposed to greater Punishments; thou runnest Hell-ward, thy Thoughts tend there, thy Words lead there, thy vile Actions heap the greater store of eternal Flames. *Indignation and Wrath, Tribulation and Anguish*, are the things thou workest for, *Rom. 2. 8, 9.* Thou labourest for these Wages, thou livest thy self daily to a greater obnoxiousness to these Woes, as if thou wert afraid thou shouldest not be miserable enough.

Oh Soul to be pitied! not to be born had been thy mercy, as well as *Judas*, unless thou change thy living, is it not to thee those words are proper, *Behold, you are worse than nothing*, *יֵשׁוּעַ* *Isa. 4. 24.* Hadst thou not lived at all, thou hadst not done the mischief thou now art doing, thou couldst not have felt the hurt thou must shortly endure. How may most young Folk bemoan the day of their Birth! their Life is a misery, which might have capacitated them for the Bliss of Angels, had they well employed it. The Lord grant you be not found thus foolish and cruel to your selves; yet to this you are more proner than to a more profitable Course.

The next Work is to shew you, 1. *How Childhood and Youth became thus vain.* 2. *Why they*

they continue so. 3. How most young People grow still vainer.

1. *Quest.* How comes it to pass that Childhood and Youth are vain?

Ans. Childhood and Youth became vain by Original Sin.

There's the Spring of the Disease, thou didst not come out of God's Hand thus prone to sin, and thus averse to himself. But a depraved Nature descends to thee from *Adam* by the Line of thy Ancestors: Thou wert born under the Infection common to Mankind, generated in the ordinary manner; the very quickened Embrio in the Womb, hath all the Seeds of those sins, which time ripens, and opportunity brings forth; our Constitution is become sinful, and all corrupt Effects are next to natural.

I shall not trouble you with Disputes, but meerly inform you, 1. How our Nature became corrupt: 2. How it descends thus corrupted to thee.

1. Our Nature became corrupt or vain by the entrance of Sin, whereby the Divine Image was expelled as well as forfeited.

A Rational Soul cannot be void of moral Qualities and Dispositions, as it is a Subject of God's moral Government; there must be Wisdom or sinful Ignorance in the Mind; there must be Love or Enmity to what is good, and Aversion or Inclination to what is evil,
in

in the Will ; for Man is not considered in Gods Law meerly as an Agent, with respect to what he occasionally acteth, but he is considered also as to his temper, *what he is* ; what are his governing Principles, and prevailing Disposition ; those are necessary to the denominating him a godly or ungodly Man, as well as influential into the ordinary course of his Actings, which will be answerable to his inclinations and light.

Adam was created after Gods Image, which consisted in Knowledge, Righteousness, and true Holiness, Gen. 1. 27. Eph. 4. 23, 24. Col. 3. 10. This was his Constitution, tho' not so fixed, as to prevent the possibility of sinning. And whiles *Adam* sinned not, our Nature was impressed with that holy Power, Light, and Love, which answered the Law, and capacitated us for that exact Obedience enjoined by it. These divine Qualities were inconsistent with their Contraries, by the Law of Innocency ; tho' they are not incompatible by the Law of Grace ; for that Law insisted on Perfection, and entire Innocency ; and fixed a Forfeiture of all holy Gifts, by man considered in any degree sinful ; yea, besides this Forfeiture of these Gifts by the penal Sanction of the Law, Man was not entitled to those Aids of the Spirit, whereby Divine Qualities might subsist in the same Soul with contrary sinful Dispositions (as they do under the Law of Grace) no such influences of the Spirit were pro-

provided in the Law of Creation ; and therefore as the least sin in the Soul brought down our Holiness below perfect, and thereby made it cease to be Holiness by the Rule of Innocency ; for Love was not Love by that Law, if there was any mixture of Enmity against God : So sin would prevail to extinguish that Purity, and expel those holy Dispositions at first implanted, if once it entred into the Soul.

Adam did subsist a while happy under this Law, but at last he sinned, his Heart turned from God to the Creature, which implies Ignorance in the Mind, and Aversion and Enmity to God in the Will. The entrance of these did of Course deprave the Soul of *Adam* ; Knowledge was expelled by Darkness, corruption removed his original Purity. The Disease invaded the whole Man, the Poison operated to the extinction of his glorious Excellencies ; there was no need for God to take any good out of the Humane Nature, it necessarily died by the force of sin. And it is by a new grant, that there be any Remains of God in lapsed man. It is not from any thing in Man, or in the first Covenant, that there be any moral Vertues, or good Nature in any ; God in mercy bestows these, and restrains the growing Contagion of sin, that we become not more devilish.

When holy Light and Love were expelled by Sin, the appetite (of course) became Master of our Reason, and all disorders hence ensue.

fine. The Soul being cloathed with Flesh, doth for want of holy Principles become subject to sensible Inclinations, which through the presence of agreeable objects, hurry poor Man into all that is Flesh-pleasing: whiles the proper concerns of the soul are forgotten, and its intercourse with unseen things is cut off, for want of that Light which should perceive them, and that holy Love which might relish and desire them. A Soul thus debased and entangled, becomes little better than an active Power to contrive Fuel for our various Lusts, and receive the little delights which are ministered by Sense and Fancy. Oh wretched state! especially when Error and Enmity against God and Holiness help to compleat its depravedness.

2. Thy Nature thus corrupted descended to thee, as propagated by the appointed Law of natural Generation.

Adam was not only the common Head of Mankind, as representing all meer Men, but also he was the Original of all men in order to propagation. As Representative, he was capable to forfeit much good: As he was the common Parent, he must transmit the Nature which he had with its Impurities: he was to propagate his Kind; *Gen. 5. 4.* he begat *Seth* in his own likeness; this is opposed to the likeness of God, wherein *Adam* was made, *v. 1.* Tho' *Seth* was the Father of the holier part of the World, and a good man; yet he was
not

not begotten after Gods likeness, or with a nature in its Original purity, but with a Nature as depraved in fallen *Adam*. Lapsed corrupted Nature cannot propagate a holy Nature. *Can a clean thing come out of an unclean?* Job 24. 4. *How can he be pure who is born of a woman?* Job 25. 4. A Person naturally sinfull, cannot generate a Child free from that sinfulness: if the Father be naturally void of spiritual Wisdom, the Son in the course of nature will be so; and if we are born void of Wisdom and Holiness, we must be vain, foolish and ungodly; for humane Nature must be unholy, if it be not holy. This made *David* own, *I was shapen in iniquity, and in sin did my mother conceive me*, Psal. 51. 5. This is so fixed a Rule, that our blessed Lord must have an extraordinary generation, to escape the Pollution of humane Nature. *Mary was found with Child of the holy Ghost*, Act. 1. 18, 20. *The Spirit overshadowed her*; and this Christ is the only *One born holy*, Luk. 1. 35. Others are made holy by Grace; some, it may be, are renewed in the Womb, but none are naturally so, or by Generation; therefore if thou shouldst ask, Why do not good Men naturally beget good Children? I answer, Their goodness is superadded to their Natures, it comes by another Law than that of nature; their Grace is from Christ for the Salvation of their own Persons, but not to propagate to their Offspring by Generation.

Oh young Man! thou seest how thou groanest under *Adam's* Fall, and labourest under the depravedness of humane nature, as propagated from *Adam* by thy Ancestors down to thee! And is there ever a Child here, but is a living Witness to this Corruption? Are you not all proner to sin, than holiness? Is it not easier to make you vile, than to make you gracious? Do not fewer and weaker Arguments incline you to be wicked, than to be godly? Is there not that in thee, which serves instead of a Tempter to evil, tho there were no ill example, or Solicitation from without? Wert thou ever sensible of this, oh, Child? hast thou been yet truly humbled for Original Sin? Thou wert wicked whiles an Infant, as to the temper of thy Soul; the corrupt Nature thou then hadst, is the Spring of all thy Vanity: Thy nature is to be foolish, to lye, to be unclean, and what else is vile. That nature whiles unrenewed, will express its unholiness and enmity against God, one way or another: it's true, the power of one Contrary Lust, thy bodily Constitution, God's Restraints, Education, &c. may prevent the raging of some Lusts, but the malignity continueth, and cannot fail to govern, till the Grace of Christ do alter thee.

Quest. 2. Why do Childhood and Youth continue vain?

Ans. Childhood and Youth continue vain for want of a due use of means appointed for their

their healing. O young People, here are three things in this that are very fit to move you.

1. First, here's Comfort, that the Vanity of Youth is healable; thy case is sad, but 'tis not desperate; there's hope in *Israel* concerning the Recovery of Sinners in their Youth: The Devils became wicked, and never can be recovered; they may grow viler, but they can never grow better; but blessed be God, this is not thy case; the Wound though sad, is yet curable: There have been many young Folk made pious and serious. *Isaac* was good betimes, *Timothy* and *John* were Old Disciples, before they could call Man. *Josiah's* tender years were impress'd with Grace. I have known undoubted Evidence of Grace before ten year old: Oh then you need not resolve to be vile, because 'tis in vain to attempt to be good; no, no: No young Persons in this Assembly need to say so, or need think so. God has not resolved against Young Persons, that they shall never be recovered; nay, he has determined, that *out of the mouth of Babes and Sucklings he will ordain praise*, *Psal. 8. 2.* Children!, Our Lord *Jesus* has never said, he will have nothing to do with such as you, I'll neither wash you, nor heal you, nor teach you: Nay, he has said quite otherwise, *Suffer little Children to come unto me, and forbid them not*, &c. *Mat. 19. 14.* The Spirit of God never resolv'd, I will convince no wicked Children, I will sanctifie no prophane Youth; nay, instead of that,

to you he speaks, in *Psal. 34. 11. Come ye Children, hearken to me, and I will teach you the fear of the Lord.* The Spirit has a Mind to be the Teacher of Children, and the Instructor of Youth, he has a mind to train up the Young Generation for Heaven, as well as the Old ones: So that Young ones may say to Day, Why though I am wicked, yet there's hope, and though I have a vile Nature, yet there's hope. I may be recovered even though my whole frame seems thus set for Villany, and appears thus desperately dispos'd.

There's the first point, and that's a great matter, and under the power of that, I preach to Young Ones, and under the hopes of that you Young Ones should regard what I say, and urge; for the case of Youth is healable.

2. Secondly, Here's a loud Call to you, that God uses means to heal Young Ones of their Vanity. This confirms the former: Is God at pains with Youth to make them better? then there's hope of Youth, for God would not be at this labour if it were wholly useless: O my Friends! God has sent his Son to dye for young Children, as well as old Men, even Young ones receive forgiveness by his Blood; *My little Children to whom I write, for your sins are forgiven,* 1 *Joh. 2. 12.* The Spirit of God strives with many Young ones, as soon as they can understand any thing; he bids early for your compliance. I do believe there's not a Child of six years old under the Gospel Means, but the
Spi-

Spirit of God has been striving with : This holy One can truly say, I have been dealing with this Child to make it happy.

Pray let's a little consider : Thou Child or Youth, hast thou had no sence of Hells misery ever upon thy Heart? hast thou never been convinc'd that 'twas ill to Lye or Swear? Hast thou never found pressing motions to be good, and to resolve against evil? have no good desires stirr'd in thy Soul? Why, all these were the workings of the Spirit of God on thy poor Soul. God has been labouring with every young Body in this Congregation : He has been labouring with thee, by the advice of thy Parents, when they taught thee to read, or taught thee thy Catechism, or instructed thee to pray, it was God by them taking pains with thee.

We Preachers preach to you Young Ones, as well as to the Old ; nay, we preach to you with more hopes, expecting that you are not hardned as old Persons are. Young People ! have not the Mercies of God, have not the preservations of God towards you, been so many Teachers ? What has been the Language of every Mercy to thee Child, to you young ones, but this? Oh Children ! don't you provoke this God ; don't make me your Enemy, for you see I would fain do you good, I would fain be merciful, and not a Destroyer of you : Nay, have not Afflictions been the pains of God with you ? Is there

ever a Young one here, that has not been sick at one time or other? Why the Lord sent that Sicknes to thee, and spake in this manner thereby, I will warn this Young one to be Religious, lest he should dye before he be converted; all the Corrections of thy Parents, and Master, for thy Sin, they have all been the Calls of God, and his Language in them all has been, I would fain imbitter Sin to this poor Young one, by something short of Hell: I would gladly restrain the Wickedness of this Youth, before I must damn him. You see, you had need look to it, for God has used means towards your recovery; think not, God doth not mean me in his Word; don't say, God did not intend my cure in the helps I enjoy; alas, he intendeth thee as well as any other. It's thy enlightening, Oh Young Man! he intends by all his teachings: 'Tis thy Conversion, O Young Woman! that he designs by all his Calls, all these have been directed upon this very design; and least you should doubt it, the Spirit of God does particularly name you: *O Young Men and Maids! praise you the Lord, Psal. 148. Young Men be sober, Tit. 2. 6.* Nay, Christ himself tells us, in *Prov. 1. 4.* that his great design there, is *to give discretion to the simple young ones*: Therefore I beg, that not one young body in this place may forget what I say now, that they frustrate God's hopes, if they be not Good; and disappoint him of all his labour,

bour, if they be not gracious, all the pains that have been taken with them, are lost upon them; and will God bear this? will he always bear this? what will become of you, if you proceed this way?

3. Thirdly, Here's an awful Charge, That you young Men continue vain, because you don't rightly use the means for your healing. Ah, sad Charge! the case of young ones is curable, but why is it not altered before now? Why, O Conscience speak! Children you have Consciences; Young Ones, you have Consciences; Can you say 'tis long of God I am vile still? 'tis long of the want of means that I am vile still? Ah, Friend! Father, Son, and Spirit can all say, 'tis not my Fault that this Child is bad still; 'tis not my Fault this young Man and Woman is wicked so long; 'tis not long of me. May not the Spirit of God say, I have taken more pains with this Child, and spoken oftner to this young person, than I have done with thousands in the World: Alas! so it is concerning every one of you. Children of Pagans in all their days never had thy helps. Consider a little with your selves, God may this day say, I begin early with this young one; I have still pleaded after many a repulse, I have followed him and her from day to day, and from sin to sin: Oh, how earnest have I been with this young Stripling, that I could propose very little good by; yet have I taken pains and labour with him. Come young

People, is it now to begin? that God has cry'd to you, *Turn unto me, why will you die?* Ezek. 33. 11. Is now the first time that he has said unto you, *When will you be made clean? when shall it once be?* Jer. 13. 27. Has Christ never said unto thee, *O look to me, and be saved?* Look to me for help, for there's help no where else. Thy distress makes me needful, and pity makes me willing. Lay these things to Heart, and I will defie any young body in this place, to go away, and say; I have lived up to what I know, I have improved all that God has afforded me, but he denied to give me more: I am miserable and wicked still, because God has refused to help me, when I have sought it of him.—Is there any that can talk at this rate? No, not one: Not one? Why then whence is it that we have so many young People bad still? Why still so fatal to thy self? why a Slave to base Lusts? O Friends! God knows the cause, and thou knowest the cause; thou didst not use that knowledge thou hadst; thou didst not improve thy opportunity; doth not Conscience witness thy Ear has not been opened, thy Heart has not been attentive, *thou didst not frame to turn unto the Lord.* Hos. 5. 4. God can say this day, this poor Creature might have been in a good case, he would have been serious before now, if he would but have yielded to my pleadings, if he had turned at my Reproofs. This young body would have been an eminent Christian

stian before now, had all my Impressions been retained, and all my Calls complied with; he had known me better, had he been but teachable in my ways, as he was in other things, *Prov. 2. 15.*

Oh then, young People! Consider with yourselves what has been your case; you have told God plainly, *I will not come to thee that I might have Life.* Where's the young body that has not practically given God a denial? And every time thou wert under Conviction of sin, and didst not leave it, thou didst tell God, Lord, I would be thine, but I love my sin better: I would be happy for ever, but I will not, unless I may be wicked in this World. The youngest here hath the great hand in his own ruine; he that is but of ten Years old, if he perish, he is his own Destroyer: (I think it's true of many younger.)

Children! you were born vain, and you have wilfully chosen to remain so: You may be ready to accuse *Adam*, by whom you became wicked, but it is your own fault that you continue wicked, since God hath provided a Remedy; its your sin, that you are no better for Mercies, no better for Affliction, no better for Means; wicked before, and wicked still.

O therefore! what will you be able to answer? how sad is it! that any young body here should be forc'd to say, Lord, 'tis my fault that I am no better for a Christ, and no better for the Gospel; my Misery is of my own choosing;

choosing; God has taken pains with me, but 'tis all lost through the obstinacy of my Will.

These three things are plain under that second Head wherein you see why Young people remain vile and vain.

3. Thirdly, Youth becomes yet more vain by evil Customs, and indulging carnal self: vanity unhealed is of an improving nature; and there's no bad Child, but grows worse: Sin is not a Stream that grows empty, or a Root that dies by meer time. God knows, we have had experience of that. Alas, how does Villany grow with Years! the Child that began with few sins, grows up to many sins; insomuch that we have some young men before eighteen, have committed as great sins as the man of eighty. Youth enters with lesser sins, and proceeds to grosser sins: We have many young People that seem to abound in wickedness, as they improve in age; as if they grew older only that they may grow viler. Oh, what a mercy would it have been for those to have died in the Womb! or any one year before another! Now, Sirs, whence is it? how can it be, that young people should grow vainer and vainer, instead of better and better?

I tell you, one sin brings on another, by the lesser thou art fitted for a greater. Sinful Habits are strengthened by sinful Acts: and fear and shame for sin wear off, yea, are even extinguished by a course of sin. O poor Soul

Soul! Satan has got the faster hold: The Spirit has been provoked, and given over striving; and it may be thy Parents through Despair, have almost given over praying. *Conscience* that warn'd thee, is *scar'd* and silenc'd, and so the wicked Creature has his whole Scope, 2 *Tim.* 4. 2. God sayes of him, Let this poor Creature alone, *I'll strive* with him no more, *Gen.* 6. 3. O young Folks! you may be harden'd before you grow old; Lust may be strongly rooted before old Age; and I fear 'tis so with abundance of Youth: Is it not so with some of you? Did not some of you blush at a little sin, and now thou canst mock at great ones! Are there not some amongst you that once dared not to tell a small Lye, and now you can lye all sorts? Are there none here that trembled when they swore a little Oath, and now can swear at the bloodiest rate, and add Blasphemy and Cursing to their Oaths! Sirs, did not some of you feel a check for a light act, and now you can commit Fornication and Unclean-ness, without any inward Rebuke! It was hard to bring thee to pilfer a Penny, and now thou canst steal Shillings and Pounds: It was much ado that thou couldst endure to be drunk in the Night, but now thou canst do it openly, and glory in it. Thou durst not formerly have neglected a Sermon, and thou must pray by thy self, but now, alas, poor Creature! thou canst play away a whole Sabbath,

bath, and spend Weeks without Prayer, without one serious Prayer. My Friends, what's the matter! is sin grown a less evil? by no means? Is God, and Heaven, and Hell, less certain! No, no, Sirs, you will feel it to your Cost: Is thy poor Soul less precious, and less valuable? No, this is not it neither, but the reason of it is this; Wickedness is grown by Wickedness; committing sin has made it easie, the Current of sin running, has made the Channel wider, and the opposition less. O, therefore for the Lords sake, begin this day to consider, the Devil is grown more impetuous by thy Consent: And I can tell thee to day, and let the youngest of you observe it, That if thou continuest wicked, thou wilt be yet more and more so. And thou wouldst now blush to think what Wickedness thou wilt hereafter come to: As *Hazael*, when it was foretold him by the Prophet what Cruelties he should commit, cries out, *Is thy Servant a Dog?* 2 King. 8. 13. &c. Thus I have finished what I intended in the Explication, I now come to the Use.

First, by way of Inference; the Lord set it home. Some own'd great good on this day twelve-month, may more receive good to day. The Inferences then are these.

Inf. 1. How dismal a sight doth this Truth afford us of this World! Childhood and Youth is Vanity: Ah, Lord! how true then is it, that even *the whole World lies in Wickedness*,

1 Joh.

1 Joh. 5. 19. the greater part doth so; for Young People are many more than old ones. The *chief* part of Age is Vanity; the *best* part of Time is Vanity; Childhood is the time fittest to learn in; Youth is the time fittest to act in, and yet both these are Vanity. Oh, how little are heavenly Designs carried on by Young Ones! Oh, how little is God worshipp'd and serv'd by Young ones! How few of them are engag'd in their own true Concerns! Dreadful! that in Youth we will do nothing, and in Age we can do nothing! Oh, who loves God, and is not grieved! who loves Souls, and is not melted! All men come sick into the World, and most men grow more diseased by their stay there. All come miserable, and most help on each others Ruine, and encrease their own. Oh, how many go off the Stage, and have reason to wish, would to God I had perish'd before I saw the light! So like Hell is this present State, that it's a wonder we are able to take any Delight therein. God is serious with people in their younger Years, and they heed it not: Ministers are earnest with young People, and they regard it not: Ah, poor Wretches! they think we have nothing to do with them. Oh, Young Ones! help us to mourn to day, for I am calling on Men to mourn for you, who in your Youth yield your selves up to your Lusts, and thereby are injurious to Christ, and cruel to your own Souls, and will you be unmoved?

Inf. 2.

Inf. 2. What Care is incumbent on Parents and Masters, in the managing of Young Persons! Youth is vain, and that bespeaks a suitable carriage. O Parents, you don't beget Angels, but sinful Children; you breed up corrupt ones, and not perfect ones: Few are sanctified in the Womb, and therefore you should deal with Children as with deprav'd and corrupt Persons, as with them whose Childhood and Youth is Vanity. The very Distemper directs Parents and Masters in their duty and carriage towards their Children: I shall especially name Parents in my Directions.

1. *Children are Ignorant*: Oh therefore take you occasion to instruct them. Alas! canst thou let thy Children be unacquainted with God, and insensible of their own Misery! or the way of their escape! What must thy Child be inspir'd, or it must perish for want of knowledge? If it must know, pray who is fittest to teach it? Upon whom does it lye in point of Duty, as it does upon you? And who has the Advantage of doing it as thou hast? Who is so like to prevail with thy Child as thy self? None faithfully dedicates his Child to God in Infancy, that will not carefully instruct him when of age to learn.

2. *Youth have unruly Appetites*, and therefore don't indulge them. Oh that every Parent here had but his Heart open to what I say: and I speak it out of pity to the Souls of Young ones, 'Tis an ill practice in Parents to
feed

feed their Child by the cravings of its Lust, and not by their own Judgment. I will tell you the Mischief of it, besides the laying a foundation of distemper in Age; it gives the Appetite an ungovernable force. Children being alwayes indulg'd in what they crave, they cannot deny themselves any thing they desire; and by the same rule, that they must now eat what and when, and drink what and when they will, while they are under thy care; they will be drunk and Whore, &c. when they grow in years; their Reason cannot bridle it then, as thine (which ought to guide them) neglects to do it now. Oh dreadful thing! that any Childrens Appetites should come from under their Parents tuition unbridled: I look on nothing a greater Reproach to Parents. And what's the ground of all Wickedness in the World, more than an Inordinate Appetite? yet how few Parents do help to cure it while curable! whereas an Appetite curbed in Childhood, would endure a denial in Age.

3. *Youth have violent Humours, and Selfishness,* and therefore don't foolishly gratifie them. *A Child left to himself, brings his Mother to shame.* Pr. 29. 15. Oh what a Devilish Sight! how pleasing to Satan! to see Children cocquer'd, and Youth indulg'd! It's peevish, then all must be done to please it; it's obstinate, and it must have it's will; it's revengeful, and it must not be check'd; this is the way of most Parents. And 'tis just with God that Child should
break

break your Hearts, whose Will you never broke. How many poor Creatures will have cause in Hell to curse their Parents ! Dreadful ! that they prove the worst Enemies to their Children under a pretence of fondness.

4. *Youth have many Lusts, and are prone to sin,* therefore be afraid for them, and prevent all Occasions. Job knew this, Job 1. 5. *He went and offer'd Sacrifice, lest his Children should have sin'd, and cursed God in their hearts.* Oh that Parents would consider what brittle Vessels Children be ! what dry'd tinder Youth is : Occasions though small, over-rule Young Persons : What then ? Oh then be perswaded to choose the Company of your Children for them, see that it be of their own Sex, and Virtuons. Put them to Trades, and such Trades as have the least Snares ; set them in Families where most Good is to be got, and least evil to be catch'd. Find them business, and fulness of Employ, and cut out their time for them. Parents, learn this Wisdom, that your Children have no time for Idleness. Marry them as soon as convenient, if so be you are not very certain of their Sobriety.

5. *The Vanity of Youth is deeply rooted ;* therefore be importunate pleaders, and sharp Correctors. If advice prevail not ; 'tis not an easie thing to cure a Child of it's Vanity, or Youth of it's Folly. *Foolishness is bound up in the heart of a Child, the Rod of Correction will drive it far from him,* Prov. 22. 15. *And with-*

hold not correction from thy Child, and he shall not dye, Prov. 23. 13. I look on't as a sad sign of growing Villany in the next Age, that correction is become unfashionable: The Lord pity us. Let me tell you once for all, Sirs, Youth is governed chiefly by fear, and they that lose the benefit of that passion, lose the greatest advantage which Youth have to be manag'd or improv'd by. People may talk of love, but God's injoining the Rod so oft, discovers that it will prevail but with very few. Wisdom must be exercised in this matter, as the end may be best attained: But be assured, the Blood of that Child lyes at the Parents door, who might have been reform'd by Corrections, and was not. Can Parents forget God's severe Judgment against *Eli* for his indulgence to his Sons? or do you think that Children are now so harmless, that they need not to be corrected? I should have call'd you to give them good Examples, as being powerful to encline them, who strictly observe, and are prone to imitate you; they are apter to evil than good; deny them no help to their holy improvements, and create them no hinderances: But time prevents me.

Inf. 3. How should Young Ones bear the Rebukes, and Restraints of Superiours in sence of their own Vanity! Here I call to Young Ones again: Parents and Masters know what will harm you better than you do your selves; they know how weak you are to resist Temptations;

tations; they know what's sinful and destructive better than you. Oh therefore thank God, and thank them that are over you, who endeavour your healing, and *don't suffer sin to lye upon you*; Lev. 19. 17. If you be good your selves, you'll do the same for your Children when you have them; therefore don't take that ill which is your necessary cure; but reckon, Am I vain! Oh then! though I have not the Liberty I would, and have not the Allowance I desire, matters are better order'd for me, for I can't bear those other things.

Inf. 4. How Attentive ought you to be to all Advices and Pleadings of your Relations, being design'd to heal you! O! for thy Souls sake, Young One, never let the Advice of thy Parents be lost; never let thy Friends Counsel and Reproof be lost, because 'tis all design'd to remove this Disease: Thou dost not see the Hell thou art just running into; thou dost not see the Heaven thou art flying from; thou dost not see the God thou hast provok't; thou dost not know the Misery thou art under; thou art ignorant what Grace, what Wisdom thou wantest; how much must thou learn and attain before thou art wise, or good; thou art ignorant of many shares, and sins; thy folly hides thy folly from thee. O therefore! be heartily intent to all their Advices, and say to thy self, Lord, is this for my cure, and shall I neglect it? Is this Reproof for my good, and shall I make light of it? Is all this
pains

pains to heal my poor diseas'd Soul, and shall I cast it behind my back? God forbid!

Inf. 5. How great a Wonder of Grace is a young Convert! and how thankfully should such acknowledge it! O the power that makes the vain Prodigal *come to himself!* Luk. 15. 17. How near does God come to the Soul, to tame it, when 'tis like a wild Asses Colt! How efficacious is Grace, that overcomes Lust in it's greatest rage! and that deadens Temptations when they strike on Youth, so prone to relish the offer, and yield to it! O Blessed work! that inclines us to fear that God whom in our Youth, we are so apt to despise.

Having laid these things before you, *I offer two General Uses of Exhortation.*

Exh. 1. Reflect on your selves, whether you are under this Vanity, or deliver'd from it. Young Folks, I speak mostly to you, and therefore I intreat you for the Lords sake to lay to heart what I am saying. Your case is dismal, you are born vain, and prone to be vain; are you still so or not? 'Tis a great work that goes to the healing you; is that work pass'd on thee? 'Tis a great deal of God goes to the making a Youth good, and serious, have I felt that? Pray ask your selves, Am I vain, or am I not? Is my Heart a Spring of Divine Motions, or Beastly Inclinations? Young People, how is it with you? *Try your ways,* are they under the Government of Grace or of Lust? are they under the Conduct

of Wisdom or Folly? Ask your selves, Do my wayes profit or hurt People? Is it not time to ask? What Sirs! are the years you have spent unfit to be enquired after? or is thy Sin not worth being concerned about? Oh ask your selves often, What am I doing? whither am I going? Does my walk please God, or provoke him? Do I walk with him, or do I forsake him? Try and judge impartially; it's thy greatest concern; thou mayest deceive thy self, thou canst not delude thy God, who will judge as the matter truly stands with thee. How is it with you, O Young ones? There's none here but ought to be concern'd how 'tis with them. You will be concern'd, nay within a while you must be concern'd: therefore enquire this to day, and never rest till it be determined.

Exh. 2. Receive Directions suitable to your case: And here I must divide this whole Assembly into two parts: First, *Such as are under the power of Vanity.* Secondly, *Such as are by Grace delivered from it.* One of these two is every one in this Assembly; Young and Old you are still under the power of Vanity, or you are delivered from it: There is a great difference in your Case, I'll speak to each. 1. Those of you that are yet under the power of this Vanity. Poor Souls! would you be delivered? or have you a mind to continue what you are? Come Children, dare you be still blind! and still obstinate? shall thy Soul that was made for God be

be a Cage of unclean Birds? Shall thy Tongue which is his Glory, be employed to his Dishonour? O Young body! shall not Christ heal thee of that Nature, which the Devil introduced? Wilt thou live a Bruit and a Devil still? shall Satan serve himself of thy parts, and of thy strength, and of thy opportunities? shall the Devil say of thee, Here's a Child, I hope, will do me a great deal of Drudgery? Here's a young Person will do my Work while he lives, and be damned with me when he dies? Young Folks, Satan stands by, and seems to speak thus of you: And must Christ all this while weep over thee, and say, Here's a young thing that's my Creature, but he will rebell against me as long as I spare him? here's a Youth fit to serve me, but he will bring on me all the Dishonour that he can, and obstruct my Interests as far as he is able: Here's a Strippling that I bought with my Blood, a young Girl or Boy, but he serves Satan before me, and will not be saved, unless against his Will? For the Lords sake lay these things to heart to day! What say you, Child, to this? what say you Young People? I hope some of you will be ready to answer, O Sir, help me, give me some counsel, for I am weary of this present Condition, and would be in a better; if so, take these few Advices, and resolve to follow them in earnest.

The Vanity of

1. Believe how bad thou art by nature, and bewail it before God. Oh, 'tis thy Picture I have been drawing, as bad as it is! Come poor young Folks, you that pride your selves when you look in the Glasse, could you but see your Souls with a right Eye, you would abhor your selves: Young People, will you believe God speaking of you? Does not he say you are vain and vile? will you believe all the wise People that know you? and will they not all agree in this, That thou art a sinful wretched Creature? Doth not thy own experience convince thee? Oh Friend! own it, and go away mourning; and how canst thou but do so, when thou consider'st, My Heart is filthy, my Affections disorder'd, the powers of my Soul poor, and wounded, the Image of God lost, Satan's nature is visible upon me; what a Reproach doth every title fasten! what can be said worse of thee, than that thou art thus? Is this a Case to be rested in? is this a state to be quiet in? yet this is thy Case, O young Person, by Nature! thou art full of what's hateful to God, and hurtful to others; thou art intent on thy own Ruine. Oh, Sirs, the most innocent young Sinner here, is fuller of Poison than a Toad, and filthier than a Swine: All of you are thus by Nature, and yet thou remainest so.

2. Consider often how miserable thou art, whilst thou continuest thus vain. Danger will affright some, whom Sin will not. But, O
how

how unable am I to represent the Horror of this to you ! Young People ! you *are Children of wrath as well as others*, Eph. 2. 3. Every Lust is a killing Wound, every step is on the brink of Hell ; there's not a wicked Child in this Congregation, but I can stand over it, and say, Here's a Child with whom God's angry every day ; here's a young Body, *for whom God reserves his wrath*, Nah. 1. 2. and sees his time a coming. Young People ! sure you will be afraid to go home, and say, I am a Sinner, and I am an impenitent Sinner, and therefore an unpardon'd Sinner ; a Sinner for whom everlasting Wrath is reserved. Once for all, you resolve to be wicked, and God cannot but be just : You will not be *born again*, and God must keep you out of his Kingdom then, *Joh. 3. 3.* You will *live after the flesh*, ay, and God is as resolved you shall *die in your sins*, Rom. 8. 13. Come, Young People, God will be as peremptory as you, and his Will shall stand ; therefore tremble to go out of this Congregation, unless in a sounder Mind than you came.

3. Be convinc'd that nothing short of renewing Grace can savingly heal thee. Morality may polish thee ; Fear and Shame may restrain and conceal a Sinner, but 'tis only Grace can truly alter a Sinner. O, my Friends ! it must be a *new Heart*, or it will always be a vain Heart. Vain Inclinations will govern, till God *writes his Law there*, Heb. 8. 10. The youngest must be a *new Creature*, or natural

Corruption will baffle all pretensions, *Gal.* 6. 15.

4. Be assur'd, Grace cannot be had but from God, through Christ, by the Operations of his Spirit. Don't think it an easie thing to attain Grace, tho it be necessary to have it. Young Folks, God must open his Treasures anew, or thou wilt for ever want it. Christ must plead for thee, or thy Disease is incurable; he must act towards thee, as Redeemer, and not meerly as Creator, unless he pass by thee as one rejected. He *seeks the lost sheep*, *Mat.* 18. 12. he makes the stubborn willing; Faith is his Gift, Consent is his Purchase, as well as the Blessings annex'd to it; *there is no other Name by which we can be saved*, *Act.* 4. 12. there is no other Fountain of Grace or Help. Know also, it's the Spirit must give of Christ's fulness, *Joh.* 16. 14. he must enlighten thee, O Child, or thou wilt go blind to thy Grave; he must renew thee, or thou wilt die in thy Uncleanness. Christ made the Atonement, but the Spirit makes us capable of its Application. Christ hath acquired a fulness of Grace and Blessings; it's by the Spirit he imparts thereof to Man. Men cannot renew thee, means of themselves are too weak to alter thee. Oh, then look upwards! wait on God; direct thy Eye to Christ, depend on the Holy Spirit, as able to conquer thy Reluctancy, and ready to work by the means to which his Presence is promised.

5. Observe, that the more thou sinnest, and the longer thou art graceless, the more opposition thou layest in the way of Grace : think seriously of this ; the hopes of the Soul are upon the Spirit's working, and the disposedness of the Heart to yield unto them. Oh, my Friends ! will you go on in sin ? then the Spirit of God will leave you, he will not *always strive*, Gen. 6. 3. The more you sin, the more you quench the Spirit. Will you go on in sin ? then your Heart will be *hardned* the more, *Heb.* 3. 8. Wilt thou go on delaying ? then to morrow it will be harder to prevail with thee than to day. Oh, therefore be allarm'd to day. More sin will strengthen your Lusts, and further prejudice your Soul against Christ. Is not Conversion difficult enough already ? is there need to make it next to impossible ? for the Lords sake consider ! greater Offences may make God and Men say of thee, This Wretch is resolved against Grace, he arms himself against Hope.

6. Resolve within thy self, that thou wilt follow after Christ, and throw off thy Vanity without delay. Oh, that I could but get this Consent from you all this day ! That all the young People in this Congregation would say, O Lord, *Amen, Amen.* Come, poor Sinners ! put it to your selves this moment : Say, For this I will pray, that I may cease to be vain ; I will meditate for this, I will hear for this. O young Folks, that are yet in a state of sin,
you

you have work enough for your time! Sometimes you know not how to pass away your time: what, spiritually blind, and not know how to pass away time! what, dead and graceless, and not know how to pass away time! a Sinner wild in his frame, and have no Work! Oh, be intreated this day to be earnest with God, and never be quiet till he has given thee Wisdom instead of Folly; till he has given thee Sobriety instead of Rashness; Humility instead of Conceit; Calmness instead of Passion; Truth instead of Falshood: Yea, never be satisfied till God has brought thee to live to the best and highest purposes. And, oh, that every Soul would say *Amen*; how would Satan be disappointed! how would Heaven rejoice! it would be thy best day, and the entrance of eternal Life.

Obj. But I believe some here are ready to say, Sir, must I now change? must I now stop my Vanity? surely 'tis too soon: Sure I might be vain a little longer; there's no danger in it, I hope.

Ans. My Address to you is, for this Instant, even to *day harden not your Hearts*, Heb. 4. 7. Oh Child! just now cease to be vain; 'tis late enough with the youngest of you; it's not too soon to stop a wicked Course, now, now thou shouldst yield to Christ: If you ask, Why now? I tell you:

1. Because young Peoples Souls shall be saved or damned by the same Rules as the old ones, if they be past Infancy. Oh, if you die to night, God will judge you by the Gospel!

spel ! *Rom.* 2. 16. and that's the lowest Rule God can judge you by : *Youth* must be judged as well as Men, *Eccl.* 11. 10. *Young ones* that obey not the Gospel, shall not escape the Vengeance, *2 Thess.* 1. 8, 9.

2. God is concerned at, and provok'd by the Vanity of Children : Pray consider, you think, it may be, that God takes no more notice of what you say or do, than you do your selves. Alas ! you are deceived : don't you think God was angry with the Children whom he slew by the Bears, for deriding the Prophet ? *2 King.* 2. 24. God notes what you do : Young Ones, God doth not rule old Men, and leave Children to their own Wills ; his Laws are prescribed to young Men under the same Threats, as to the old ; and it's not indifferent to him what you do : God observes what you do as much as any other person ; for you are his Subjects, you were made for his Glory : you serve him, or his Enemy the Devil, and what you do is good or evil.

3. The youngest of you are under Vows to God against Vanity ; I suppose you were entered into Gods Covenant by your Parents, as *Dent.* 29. 11, 12. Was not a holy Heart, and a serious godly Life engaged in that Covenant, in opposition to Sin and Satan ? You are dedicated to God in your Infancy ; you are his, and not your own. Young Children ! what, will you lie to God now ? will you be perjurd now ? O, God forbid ! Dare any young Person

son here say, I was given to God in my Infancy, but I now retract it ; I was sworn to be the Lords, but I will not keep to him : Baptism will sink those Children of Believers, who perform not their Vows, and practically renounce their God.

4. Let me tell you, if you remain vile all your Youth, a thousand to one but you will be ever so : You may die before you are old, and then you are undone ; but if you live, and are not converted when young, it's improbable that ever you should. O, it's ill dealing with old Sinners, they are conceited, full of Prejudices, immersed in worldly Cares ; the Calls and Threatnings of God, are grown familiar to them, and their Souls stupid and void of Affections. God makes now and then an Instance of Grace in them, but 'tis rare ; the last Hour Converts are next to Miracles ; most feel that, *he that hardens his heart, being often re-proved, shall die without Remedy*, Prov. 29. 1.

5. Again ; Oh, what service mayst thou do for God, when thou ceapest to be vain betimes ! Come, my Friends, what a heap will every days little come to in time ! if Young persons would but now begin to be holy, tho they act but a little for God every day, it will at length amount to much : As we say, he that begins with the Sun, will make a long days Journey. Oh, how much do Young People do for the Devil, in a state of sin, when they live long ! how large is the Roll of their Transgressions !
and

and how much might they do for God in a state of Grace! how many may bless God for thee! what a publick blessing mayst thou prove! thou mayst well be an eminent Saint, much improved for Heaven, and abundant in the fruits of Righteousness.

6. Our Youth will be the Plague or Hope of this Land in this great *Crysis*. Great things are before us, the rapid motion of Providence hints no common matters: There have of late been many ways taken to debauch Young People in their Manners, to prejudice them against Holiness and Sobriety. Nevertheless the holy God has seasoned some Young Ones; there are many looking Heaven-ward, and God seems designed to reform the rest. Well, whether of these two prevail, doth determine *England's* lot. Oh, if our Youth grow yet more profligate, God's about to leave us! if he recover our Youth, we may hope he'll yet continue amongst us. Young Ones, I would be earnest with you, for God indicates his mind to *England* by you. Oh, be you all ready to say, Can I help to save a Nation! by the Grace of God I will be one of these that will do it; let Satan, and the World, and the Flesh struggle with me as they can.

7. This youthful Vanity continued in, will be the grief, and wounding of Age, tho thou shouldst be converted then. Little do you now know what youthful sins may cost you in old Age: *Thou makest me to possess the sins of my youth,*

youth, sayes *Job*, ch. 13. 16. Oh, how bitter will the remembrance of past Villanies be! oh, how wilt thou tremble to think thou hast help'd any one in the way to Hell, when thou thy self art got out of that road! How will it grieve thee to think thou hast been a means to damn any Soul! can it be a little thing to thee? the Joy of late Converts is abated by the thoughts of youthful Sins. *Paul* carry'd it to the Grave with him, that he was a Persecutor in his Youth. Believe me, Sirs, the Evidence of our Conversion, when late, is more than made up by the Innocency of our Lives, when converted young: And they are to blame, who seem to complain that gross Villanies have not made their Change more remarkable. Thus I have done with the first Use; God grant it be to such purpose, that none may go out of this place unwearied and unresolved; unwearied with his Vanity, and unresolved to put an end to it.

Exhort. 2. To such as through Grace are delivered from this Vanity:

Before I enter on this, I must declare you are our Joy, and our Crown; I would I could speak it of every one here to day: Oh, that every Young One in this place, were of this Number! You are our Comfort, that God has some to propagate Religion when we are dead and gone. How lovely is Gods Image in your tender Years! Your Grace is less questionable now than it would be, if you were aged.

aged. I say your Conversion's more evident now ; for you are now in your Health and Heat ; you are now under the force of Temptation ; you are not decrepid, and aged, and under the government of Fear, as old Folks be. Oh, my Friends ! what but Grace can win thy Consent to Christ , now when the Devil and the World are strongly bidding for it ? You are like to reap the largest Harvest, because you have the longest Seed-time. You young ones that do fear the Lord betimes, you are like to be the more remarkable in the Heavens. All the Blessings that belong to the oldest Saint , belong to you ; and Christ as truly loves you : The youngest Believer in this place may rejoyce in all the fulness of Christ, as his Store-house and Security ; he may read over all the greatest Promises of the Gospel with Comfort, as his own. We bless God for you, bless God for your selves, that hath adopted you for his soon , and thereby prevented much Sin, and made you early Blessings : for your sake we hope the Gospel will not be removed from *England* ; how happy are each of you ! your Parents can die comfortably now that you are in Christ : Your Friends look with joy upon you, as secure in your better part. Oh the comfortable Aspect that every such Soul affords ! I will give you a few words of Advice.

Directions to such as are Converted in Youth.

1. Be watchful over your selves, because some Vanity remains in the best, while here. Satan would more gladly overcome you than others; and he knows there's matter for temptation to work on in thee. Youthful years are subject to *youthful Lusts*: Young *Timothy* himself was warned of them by wise *Paul*, 2 *Tim.* 2. 22. Therefore don't venture on Occasions of Vanity; don't venture into temptations to sin: Nothing but perfect Grace perfectly heals the Sin of your Constitution. Young ones, you don't think you are perfect! you are not thoroughly clean, therefore walk carefully, walk watchfully; take care of Voluptuousness, for there is some unruliness in thy Appetite still. Take care of wanton Dalliance, for there is some Disposition to Uncleaness, 1 *Tim.* 5. 2. Still take care of evil Company; Youth may be ensnared, tho they are good: Avoid all frothy Society, for Youth is apt to be persuaded to loss of Time and Levity: Therefore walk with watchfulness in whatever you are doing: You are not in Heaven, tho in a State of Grace; you are not perfect, tho upright; therefore keep a jealous Eye while your green years continue.

2. Keep humble and modest as to your Opinions; for Truth admits the Disquisitions of Age and a long Study. Young People think every Notion they have gotten is infallible,
and

and every plausible Reason is with them unanswerable. But let me tell you, you will change your judgments it may be before you dye: And too much confidence in Youth leads a Man to Scepticism in Age; *Be not wise in your own conceits*, Prov. 3. 7. You are subject to error, in deep things your knowledge can be but superficial; if you live long you will blush at your present confidence: And therefore don't presently take up Notions; determine not hastily difficult points, make no noise about singular Opinions, and do not rashly censure men that are wise and aged, whose deep thoughts are preferable to a voluble Tongue, or luxuriant Fancy.

3. Design and furnish your selves for great service for God in the World. I would earnestly bespeak a mercy for the next Age; resolve an eminency in Holiness: I would have every young Convert here, resolve to be one of the highest Saints: Resolve to do much for God's Name and Gospel; and if you have hopeful Abilities, resolve to be great Blessings to your Countrey: Side with the best Cause, and best Men. You may live to have greater Opportunities to serve God than we have had: you may do so, and I hope you will do so. The Lord furnish our Youth with Abilities transcendant to ours, as their work is like to be above ours. O my Friends, I would have you therefore prepare your selves; get your Heads well enlightened, get your Hearts well
I
enflam'd

enflam'd with Love to God and Men. Labour to be industrious in your Calling, that you may have Estates to do good withal; for Idleness and waste make Persons too poor to do great Service; whence they live as Shrubs though planted young. Study good Catechisms, as a guard against Errors. Lay up rules of Prudence for your Conversation, but beware of craftiness and little base designs. Observe your Constitution, that sickness may not prevent your Use. Get such an Elocution as may advantage what you speak, &c.

4. Admit the helps, and put your selves under all the instituted Engagements of Christs Members. Admit the helps, — Sirs, we have good Books, carefully peruse them. Read the Scriptures: Ay, and labour to be well furnished, and skilful in them from your Youth, 2 Tim. 3. 15. Set your selves to hear Sermons; especially put your selves under the Labour and Conduct of the best Ministers. Contrive every one of you to sit under that Ministry, that truly understands, and plainly and powerfully urges the great things of the Gospel, viz. The Mysteries, Promises, and Laws of our Redeemer. I tell you why I say this, Young ones are apt to like the Preacher that has Fancy rather than Weight; strong Affections rather than Judgment; that has vain Gingles rather than solid Truth; and that is earnest for small matters above essentials: Ob take it from me to Day, all Hearers favour of their

their Pastor : Give me therefore a Pastor that's likest to ripen for a Heavenly Life, and not to amuse me with little fine-spun Notions, where light carries not it's Evidence. Preferr moderate Pastors above others ; Men who are more intent on the great things of the Gospel, than lesser matters : Men who allow for different Conceptions in others, knowing themselves are imperfect : Men who insist on no terms of, or bars to Communion, but what Christ hath made. If God do not deliver the growing Age from a Contentious, Dividing, Uncharitable Temper, I shall say the next fiery struggles will hazard the Life of Religion, and sacrifice Love (the very Heart of Religion) to every trifle, and disputable Notions which hath sorely wounded us. Value Moderate Men, wise Men are always such. Your furious dividing Bigott is unacquainted with himself, incapable of taking up the body of Divine Truths, as they stand in their order and place. Hence one thing fills his mind, and that commonly the least, and all his Zeal is laid out in that, while he confounds Truth and Error. Few Men have heads clear enough to distinguish Truth ; Truth and Error lye oft so near, that the Man that has not the clearest judgment, and the conduct of the Spirit, will easily fail ; much more such whose parts are low, and whose uncharitable Temper exclude the assistances of the Spirit.

Further, I call you Young ones to attend

to the Lords Supper. You are dedicated to God by Baptism, in the right of your Parents; that was not thy act, but theirs for thee; that was not in thy own right, but in thy Parents right. The first solemnizing of thy own Profession is at the Lords Table, or in order to it; therefore I call you to make Conscience of that. Young People, I say make conscience of it. I tremble to think how we differ from the Church in former Ages; that People now should be so backward to attend the Lords Supper.

Obj. But some may object, Pray how old must we be that come to the Table of the Lord.

Ans. I answer, He is old enough that can give evidence of his consent to be the Lords, and when he can act the Graces that belong to a Sacrament, and improve the matter contained therein, whenever they can do this, age is no obstacle. I would not scruple one of fourteen no more than I would one of fifty, where there's a credible Profession of Grace, and a competent knowledge of the great Essentials of Religion, and a Conversation suited to it: Therefore, my Friends, make Conscience of this great Duty; for I am afraid our young Professors remain giddy, for want of this and of Pastoral Conduct. I fear you want strength for want of this, and comfort for want of this; and Satan has great advantage against our young Professors, because they are not more established and steady than
they

they be. Therefore if thou hast given up thy self to be the Lords; and if God has enlighten'd thy Mind to understand the great things of the Covenant, thou hast a claim, and thou oughtest to make it; sure thou art old enough to consent to be Christs, when thou art fit to give thy self in Marriage.

5. Dispose of your selves to the greatest Safety, and most Usefulness. You that are Servants, chuse no Family where God is not worship'd, for a curse and a snare is there; besides the want of those daily helps which you stand in need of. You that are changing your dwellings, go to no place where the Gospel is not, live not in a Countrey where Christ is a Stranger as to his Institutions. You young ones that are about Marrying! be sure that Grace be the first thing that you provide for, 1 Cor. 7. 39. for God knows how much easier it is to stifle good beginnings, than to conquer riveted custom; and it's much easier to be overcome by a bad Wife, than a bad Wife to be converted by a good Husband. Know this my Friends, he that does not wisely contrive for his Soul as a Man in Danger, will rue it sooner or later. God is not bound to help us when we run out of his way.

6. Reckon upon a world of Troubles, and Snares, and be still preparing for them. Oh young People, be every day arming your selves, for you may be every day attacqued; don't promise too serene a State on this side

Heaven; *In the world you shall have trouble*, John 16. 33. Thy Work is a Warfare, and holds for Life; temptations will assault, disappointments and scandals will try; the best Men may be a stumbling-block: Be fit for every thing, and resolved to hold on thy way; it's hard work, but Christ hath undertaken to assist thee, and Heaven is worth thy labour. Oh don't think and act as if you were to have your resting place here, where Satan hath so much power, and Sin so great an interest.

7. Still grow in Grace, and usefulness with age. Though thou art good for thy time, thou art not so good as thou mayst be, nor oughtest to be, much less so good as you should resolve to be: Oh let not age's dulness be reproached by the vigour of your *esponsals*, Jer. 2. 2. Take care that time adds to thy Light, to thy Love, to thy strength and Fruit. Move Heaven-ward as days are prolonged.

8. Familiarize the Word as your Instructor and Monitor. Which way should a Young Man cleanse his way, but by taking heed to the Word? Psal. 119. 9. Let the Word be the Man of thy Council; take the Scripture for thy Rule, and resolve to live by it. Oh Servants, look what God makes your Duty in Scripture, will that allow you to be idle, insolent, or wasteful? Col. 3. 22. Children, see what God makes your Duty to your Parents, Eph. 6. 1. and to your other Relations; may you be rebellious, unkind, &c? the Word is the true measure and light:

light: Alas! the oldest of us are sure to stumble without the Word; what then can young ones do? Therefore study the Scriptures more, search them, and labour in every thing to manage your selves by them. Sirs, I would have no one here ignorant of a rule proper to most of the Exigences of his Life, and let that be still before thy eyes. I will give you Young People one Advice, that may do you good all your dayes, and that's this: I would have you all consider what Temptations you are like to meet with, and what are the Duties you are like to be call'd to; alwayes have an apt Scripture lodg'd in thy Mind, suitable to each of these; and resolve to do nothing, nor to purpose nothing before thou hast first consulted that Scripture in thy Mind; this would be a stated way of avoiding much sin. Young people! you that are in Christ, labour to live to these Rules. I shall now conclude: I have been plainly telling all of you, Childhood and Youth is Vanity. You all come such into the World, &c. are you altered, or are you not? do you still grow more vain, or more serious? should God come this day, and divide this Assembly, and set the Vain on the right hand, and the Serious on the left; O Child, O Young Man, on which side wouldst thou be found?

O put it to your selves; what answer canst thou return? wilt thou go away and resolve to be as Vain as ever, after all that has been

said? If that be thy resolve, would to God thou hadst not been here; this Sermon will be a Thorn in thy side for ever: But if from what has been said, you go away resolving through Grace to be faithful in the practice of all these Directions, given you for the Cure of your Vanity: If so, then thou wilt have cause for ever to bless God for the 25th of December, 1690.

FINIS.

A

Youths Catechism.

Quest. **W**hat art thou?

Ans. I am a Child endued with Reason, who must be in Heaven or in Hell for ever, *Rom. 2. 9, 10.*

Q. Who made thee?

A. God made me; by whose Power every Creature was made, *Is. 45. 12.*

Q. What is the God that made thee?

A. God is a Spirit perfectly good, great, wise, holy, present every where, and without beginning or ending.

Q. How many Gods be there?

A. There is but one true God, Father, Son, and Spirit, *1 Cor. 8. 6. 1 Joh. 5. 7.*

Q. What did God make thee for?

A. God made me to bring him Glory, and to be happy in him, *Rom. 11. 3.*

Q. Where may you know how to bring Glory to God, and to be happy in him?

A. In my Bible, where he declares his Nature, and his Will, *2 Tim. 3. 16, 17.*

Q. What

Q. What Condition was Mankind created in?

A. God made all of us holy and happy in Adam, our first Father, and common Head, Eccl. 7. 29. Gen. 1. 27.

Q. By what Rule did God govern all men in Adam?

A. God required sinless Obedience, as a Condition of Life, and denounced Death, if Man should in any thing break his Law, Gen. 2. 17. Gal. 3. 10.

Q. Did Mankind continue holy and happy, by a perfect Obedience to this Law of Innocency?

A. No: Adam sinned against God, and thereby he corrupted the Humane Nature, and became subject to all the Misery which the Law threatned against sin, Rom. 5. 12, 18, 19.

Q. What Condition wert thou born in?

A. I was born in a very miserable and sinful Condition, Eph. 2. 3. Ps. 51. 5.

Q. How camest thou to be born in this Condition?

A. I must be miserable, if sinful, and I could not but be born sinful, because my Nature was depraved in Adam, from whom it descends so to me by the Line of my Forefathers, Job 14. 4. & 25. 4.

Q. Why must thou be sinful, because thy Nature was at first depraved?

A. God enacted this as the Law of Generation, that Adam should beget his Children in natural likeness, Gen. 5. 3.

Q. What if thou shouldst die in that Condition wherein thou wert born by nature?

A. I

A. I should be undone, and be with the Devils in Hell for ever, *Joh. 3. 5, 36.*

Q. Doth the Law of Innocency provide no way for thy deliverance out of that misery?

A. The Law of Innocency provides no way for my Deliverance out of this Misery, as great and dreadful as it is, *Rom. 3. 19, 20. Gal. 3. 21, 22.*

Q. Why dost thou think so?

A. Because the Law of Innocency admits no pardon, but condemns for one sin; and I daily find that I have many sins, *Rom. 3. 23. Jam. 3. 2.*

Q. Is there no way then for to avoid that Sin and Misery thou wert born in?

A. Yes: there is, by the rich mercy of God, a way to save lost Sinners, *1 Tim. 1. 15. Act. 16, 17.*

Q. What is the way which God hath contrived to save lost Sinners?

A. The way of Pardon and Reconciliation revealed in the Gospel, *Rom. 4. 7. 2 Tim. 1. 10.*

Q. How did God appoint a way of Pardon and Reconciliation?

A. The Father appointed his Son to be the Saviour of Sinners, and Christ accepted of that Work under certain terms agreed on between them both, *Zech. 6. 13. Joh. 17. 3, 20, 21, 25.*

Q. What was appointed to, and undertaken by Christ as Saviour or Mediator?

A. Christ was to assume our Nature, and therein to fulfil all Righteousness, and die a Sacri-

Sacrifice for our Sins, and to save all the Elect committed to him, *Is. 53. 5. Joh. 10. 15, 16.*

Q. What was promised to Christ, as the Reward of his Undertaking?

A. There was promised to Christ, besides the Glory of his Person, as God-Man, that his Obedience and Sufferings should be accepted as an effectual Price for the Reconciliation of all such Sinners to whom it was applied, *Is. 53. 10, 11, 12.*

Q. Was there nothing else promised to Christ, with respect to the Elect?

A. All the absolute Promises of Grace in order to the Application of his Blood, were made to Christ, *Gal. 3. 16. 2 Cor. 1. 20.*

Q. Did our Lord Jesus fulfil all Righteousness, and make his Soul an Offering for sin?

A. He did, and thereby honoured the Law, and vindicated the Government of our Creator, notwithstanding his gracious dealings with Sinners, *Matth. 3. 15. Joh. 19. 30. Is. 42. 21. Heb. 9. 14, 28.*

Q. When Christ had thus made atonement, was he sufficient to be a Saviour?

A. Yes: for 1. He hath the Spirit, and a fulness of Grace, with a right to give thereof to men. 2. All Judgment is committed to him, whereby he is the Lawgiver to a sinful World. 3. By the fulness of his Merits he hath Pardon, Peace, and eternal Life to dispose of, notwithstanding we had forfeited all into the hands of our Creator, *Joh. 16. 14. Joh. 1. 15. Joh. 5. 22. Heb. 5. 9. Heb. 7. 25.*

Q. What

Q. What more is necessary to restore the happiness of lost Man?

A. The Application of the Effects of Christs fulness to their Persons, that they may be regenerated, pardoned and saved, Rom. 5. 11. Act. 2. 38.

Q. What way doth Christ take to apply his merits for the Salvation of Sinners?

A. He enacteth and publisheth a Law of Grace, wherein he promiseth Pardon and Life to such sinners as will accept of him as a Saviour on the terms of the Gospel, Heb. 11. 6. Job. 3. 16, 17, 18. Rom. 3. 27.

Q. What are the terms of the Gospel?

A. True Repentance, Faith in Christ, and sincere Obedience, Act. 3. 19. Act. 16. 31. & Ch. 20. 21. Heb. 5. 9.

Q. What is Repentance?

A. A Sorrow for, and the separation of the Heart from sin, as the greatest evil, Jer. 31. 18.

Q. What is Faith in general?

A. Such a sight of things revealed in the Word, as powerfully affects the Heart suitably to the nature of them, Heb. 11. 1.

Q. What is Faith in Christ?

A. Such a sight of, and regard to Christ, as causeth the humbled Soul to accept of, and come to him as our Prophet, Priest, and King, John 1. 12. Mat. 11. 28.

Q. What is it to come to Christ as a Prophet?

A. To yield up our selves to his teachings, believing him infallible, Job. 6. 68, 69.

Q. What

Q. What is it to come to Christ as our Priest?

A. Under a Conviction of our guilt and the fulness of his Merits to rely on him, as the only atonement for Sin, and purchaser of all good for Sinners, *Gal.* 2. 16. *Rom.* 3. 25.

Q. What is it to come to Christ as King?

A. To acknowledge his sole authority, submit to all his Laws, unfeignedly resolving to obey him in every one of his appointments, *Acts* 9. 6. *Luke* 19. 14. 27. *Isa.* 50. 10.

Q. What else doth the Gospel contain?

A. It contains a Prophetick Account of what God decreed, and a transcript of what was promised to Christ, with respect to the Elect, to say nothing of Doctrinal Mysteries, Rules of a Christians walk, conditional Promises, the danger of Sinners that reject Christ, &c.

Q. When did this Gospel Rule of Life begin?

A. In the first promise to Adam after his Fall, though the fullest discoveries of it were reserved till Christ came in the Flesh, *Gen.* 3. 15. *Gal.* 3. 8. *2 Pet.* 2. 5.

Q. Did God ever since the Fall propose any way of Salvation, besides this Law of Grace?

A. No. And every saved Sinner was saved by this Rule, according to the measure of its discovery that obtained in every Age, *1 Cor.* 10. 4.

Q. How far are all Sinners that live under this Gospel concerned in it?

A. Life through Christ is freely offered sincerely to every Sinner that will repent, and believe; if they do thus, the want of perfection

tion shall not condemn them, *Act. 3. 19. ch. 10. 43. Acts 16. 30. 31. Rom. 3. 22.*

Q. What if thou dost not accept of Christ?

A. I shall be more miserable than if Christ had never dyed, 1 Pet. 2. 8. Mat. 11. 24.

Q. Is the meer enacting and publishing the Gospel all that Christ hath done towards the application of his Merits to Elect Sinners?

A. Besides that, he hath appointed his Spirit to encline, and effectually enable them to obey those terms which the Gospel requireth, 1 Thes. 1. 4, 5, 6. 1 Cor. 2. 10. Gal. 3. 14.

Q. And doth the Spirit thus concur to apply Redemption, and enable them to obey the Gospel?

A. Yes, and not only strive with them, as he doth with others, 2 Cor. 3. 3. 1 Pet. 1. 2. 2 Thes. 2. 13.

Q. By what means doth this Spirit work upon Souls?

A. Principally and most usually he works by the Gospel it's self, putting forth his power thereby, as a seed of Life, Gal. 3. 2. Jam. 1. 18. Rom. 10. 14.

Q. By what part of the Gospel doth the Spirit usually work?

A. He is confined to no part; he works by the Precepts, by the account of Christs Death, by the Promises, Threats, or the great Rewards; yet which ever of these he works by, it is pursuant to, and in accomplishment of the absolute Promises of Grace which were made to Christ, Act. 16. 30, 31. Gal. 3. 29. Gal. 4. 28.

Q. How

Q. How dost thou expect to be made willing and able to accept of Christ?

A. Not by any natural power of my own, who am dead in sin; but by the Grace of Christ expressing it self in the operations of the Spirit, Eph. 2. 1. Acts 5. 31. Tit. 3. 5.

Q. How doth the Spirit cause the Sinner to accept of Christ?

A. By enlightening the Mind, and changing the Heart in Regeneration; whence there is an Inclination, Will, and Ability to accept of Christ, Acts 26. 18. Tit. 3. 5.

Q. Doth the Spirit nothing in order to the making the Soul earnest and willing to this?

A. He awakens the Soul to a concern for Salvation, and a deep sence of its present misery without Christ, Acts 2. 37. Luke 15. 17.

Q. What oughtest thou to do on thy part in order to get this Grace?

A. I must not be idle, but I must, 1. Diligently hear the Word. 2. Pray fervently to Christ for the Spirit's Operations. 3. Consider and bewail my Condition. 4. Put a stop to all wayes of sin to my utmost. 5. Carefully entertain, and improve every motion of the Spirit. 6. Strive with my Heart, and urge it with all Gospel Arguments to obey the Call of Christ, Prov. 2. 3, 4, 5. Mat. 13. 19.

Q. What may a Sinner expect when he accepteth of Christ?

A. He may expect, 1. To be united to Christ in the nearest Relation. 2. To be admitted

mitted into a State of Pardon and Peace. 3. To be adopted, and made still more conformable to Christ in Grace and Holiness. 4. To be supported with strength for service, and Perseverance. 5. And when he dies to be Partaker of the Glory of Christ in the highest Heavens, *Eph. 5. 30. Gal. 2. 16. John 1. 12. Col. 1. 11. 1 John 3. 2.*

Q. What is the condition of every Sinner till he do accept of Christ?

A. He abides under the wrath of God, and hath no personal title to Pardon, Peace, or Glory, *Joh. 3. 36.*

Q. Is this the condition of the Elect while they abide in Unbelief?

A. Yes: For tho God hath decreed, and Christ hath purchased Faith and Life for them, yet God hath determined by the Law of Faith, that all are under condemnation untill they do believe, *Mar. 16. 16. Luke 13. 3. hence Rom. 5. 1. c. 8. 30. c. 4. 24.*

Q. Is not a Believer pardoned before he can put forth any other acts of Obedience?

A. Tho true Faith is a certain Principle of Obedience, yet as soon as we believe we are pardoned, even before there can be any time to put forth any other acts of obedience, *Gal. 5. 6.*

Q. Do Repentance or Faith any way make satisfaction to justice?

A. No. That is only Christs work; but God hath appointed that that Soul shall repent and believe, on whom pardon for Christs sake

shall be bestowed; and he hath solemnly declared hee'll forgive no man till then, *Mark 16. 16. Rom. 11. 20, 23. Heb. 4. 6. Joh. 8. 24. Rom. 10. 13, 16. 1 Pet. 2. 7, 8. hence Gal. 2. 16.*

Q. What assurance hast thou that God will forgive and save thee if thou believe?

A. I have Gods Testimony, and Promise; and the Seals of the Covenant, viz. Baptism and the Lords Supper, 1 John 5. 9, 10. Acts 22. 16. Luke 22. 20. Rom. 4. 11.

Q. Art thou engaged to accept of, and submit to Christ according to the Gospel?

A. Yes, I am strongly engaged to submit to Christ, because he bought me with his blood, my Parents dedicated me to him in Baptism, and love to my own Soul requires it, Rom. 14. 9. Mal. 28. 19. Ezek. 33. 11.

Q. On what account wert thou baptized?

A. My believing Parents were allowed, and engaged to dedicate me to God as their Child, and God graciously admitting the Infant seed of Believers into Covenant, as part of themselves; he did seal to me those blessings which my Infant state needed, and was capable of, Deut. 29. 11, 12. Gen. 17. 7. Act. 2. 39. 1 Cor. 7. 14.

Q. What doth the Covenant bind thee to?

A. To be the Lords, in a sincere care to know, love, believe, obey, worship and serve him all my dayes, and to depend on God thro Christ for all happiness, Ezek. 16. 8. Rom. 12. 1. Rom. 6. 4.

Q. What didst thou engage against?

A. I

A. I engaged against being governed by Satan, or the Flesh as my Rulers, and against taking up with the worlds Goods as my portion, and against the customes of the Men of this World as my guide, *Rom. 6. 14, 15.*

Q. *When ought a Child to know, consider, and agree to this Covenant?*

A. As soon as he is capable to use his Reason, and judge of good or evil, which many are fit to do about seven years old, *2 Tim. 3. 15. Psal. 34. 11.*

Q. *What if a Child through the love of sin, or vanity of mind, will not agree to this Covenant when he is capable?*

A. He then rejecteth Christ our Saviour, and renounceth the blessings of the Gospel, *2 Pet. 2. 1.*

Q. *Is it a great sin to refuse to agree to the Covenant, to which thy Baptism engaged thee?*

A. It's the damning Sin, and the heart of all sin; for, 1. It's rebellion continued against my Maker. 2. It's ingratitude and perjury to my Redeemer. 3. It's gross injustice to my Parents. 4. It's an affront to all the Godly. 5. It's self-killing Cruelty to my own Soul, *Psal. 2. 3, &c.*

Q. *When wilt thou personally consent to this Covenant as the only way of life to Sinners?*

A. I will truly with my whole Soul consent now, and live expressing my consent. And as soon as I understand how to improve the Lords Supper, I will by Christs help solemnly renew it there.

Q. Ought you upon every fault question your Interest in this Covenant?

A. Though I ought to bewail every sin, and seek pardon by Faith in Christs Blood; yet I should not doubt my Covenant Interest unless my fault be such as gives just cause to question whether my consent was ever sincere, Psal. 32.

5. Mat. 6. 12. Psal. 18. 21, 22, 23.

Q. What is the best joy and pleasure in this life?

A. The deep sence of Gods Love, and the lively hopes of Glory, 1 Pet. 1. 8.

Q. What shouldst thou be most afraid of in this world?

A. Of sin; because that provokes my God, and is the cause of all misery, Rom. 6. 23. Heb. 12. 15.

Q. What must thou do to keep from sin?

A. 1. I must believe every thing to be a sin, which is against the Word of God. 2. I must humbly look to Christ for strength. 3. I must avoid all occasions which lead to sin. 4. I must, when I am tempted, consider what a dangerous and evil thing sin is, and resolve against it, 1 John. 3. 4. 2 Cor. 12. 6. Gen. 39. 9, 10.

Q. What is the sin that most hinders the good of Souls, except Unbelief?

A. A carnal selfishness, which I ought to deny and mortifie, Matt. 16. 24.

Q. When is one carnally selfish?

A. 1. When one is governed by his fleshly Appetite, Humour, or Self-will. 2. When he inordinately pursues the things of a present Life.

Life. 3. When he loves carnal self above God?
Deut. 29. 19. 2 Pet. 2. 10. 2 Tim. 3. 2, 4. Jam. 4. 4.

Q. What be the sins which professing Christians are most subject to?

A. Hypocrisie, Formality, Censoriousness, and Divisions, 2 Tim. 3. 5. Rev. 3. 1. Mat. 15. 8. Rom. 14. 3, 10. 1 Cor. 11. 18.

Q. Who are Hypocrites?

A. They whose Hearts are not truly changed by Grace, and allow themselves in any known sin, or are seemingly religious from some carnal end, Rev. 3. 1. Mat. 23. 25, 27. Mat. 6. 5.

Q. What is Formality?

A. To be satisfied with the bare outward doing of the duties of Religion, whiles the heart is not answerably affected, or employed, Hos. 7. 14. Mal. 1. 8, 13.

Q. Wherein lies the life and power of Religion?

A. 1. In mortifying sin. 2. Exercising Grace for more Communion with God. 3. In love to God, which is holiness. 4. And love to Men, which will keep from hurting them, and encline us to seek their good, Col. 3. 5. 1 Tim. 4. 7. 1 Cor. 13. 3, 6.

Q. Who are the happiest persons in the world?

A. They that have most grace, and do most good.

Q. Who are the hopefullest Children?

A. They that are most afraid of sinning, and are most industrious to know and love God, and become like to Christ.

Q. What Graces most adorn Children?

A. Humility, meekness, and teachableness.

Q. What must thou do when thou wantest any good?

A. I must in the Name of Christ pray earnestly to God, who is ready to give whatever good thing I need, *Phil.* 4. 6. *Joh.* 14. 13. *Mat.* 7. 11.

Q. From whom dost thou receive all good things?

A. From God my Father who graciously bestows whatever I have for Soul or Body, *Jam.* 1. 17.

Q. What dost thou owe to God for his daily mercies?

A. 1. I must love him more. 2. Heartily praise him for his goodness. 3. I must be careful to please God. 4. And I must use his gifts to his Glory; that so I may be able to give a good account of my Talents, *Luk.* 16. 2.

Q. By what signs mayst thou try the state of thy Soul, whether thou art a true Christian or no?

A. I must faithfully and oft examine my heart and wayes by these things:

1. Do I love God above all things, and delight in the thoughts of him? *Mat.* 10. 37. *1 Cor.* 8. 3. *Psal.* 104. 34.

2. Do I unfeignedly accept of, and submit to the Lord Jesus, as my full and only Redeemer, *John* 1. 12. *Psal.* 103. 3.

3. Is there no sin which I live under the dominion of, *Rsm.* 6. 18. *Jam.* 2. 10. *2 Sam.* 22. 24.

4. Have I a sincere regard to every command of Christ? *Luke* 1. 8. *Psal.* 18. 22.

5. Are my affections more set on Heaven than on this World? *Luke* 12. 34.

6. Are the thoughts of Heaven sweet to me,
as

as it is a state of perfect holiness, and Communion with God and Christ, *Eph. 5. 27. 1 Cor. 13. 10. 1 Thes. 4. 17, 18.*

7. Am I thankful for the worst affliction, if I find I am better, and liker to Christ by it, *Psal. 119. 71. Heb. 12. 11.*

8. Do I find Soul renewing power in the Truths and duties of Religion? *Psal. 119. 50. 1 Pet. 2. 2. 1 Cor. 3. 18.*

9. Is it the scope of my life and aims, to please and honour God, and be meet for Glory? *Acts 24. 16. Luke 12. 43.*

10. Do I love the Image of Christ wherever I see it, and do good Men please me best, when they most express the Life of Christ in their Speech and Carriage? *1 John 3. 14. Psal. 69. 32. 3 Ep. of John 2. 4.*

11. Am I more thankful for an interest in Christ, than any temporal good; and am I most concerned to keep this Interest unquestionable? *Col. 1. 12. 1 Cor. 9. 27. Heb. 4. 1. Psal. 139. 23.*

12. Do I find every holy attainment makes me still hunger and press after more, longing to be perfect, *Phil. 3. 12, 13, 14. Mat. 5. 6.*

13. Do I carefully approve my self to God in what I am, and in what I do, despising the opinion of men in comparison therewith? *1 Cor. 4. 3, 4. 2 Cor. 10. 17, 18.*

Q. When thy Conscience is helped by the Spirit to see these signs in thee, what mayest thou then do?

A. 1. I may safely rejoyce in all the Perfections of God, and in the fulness of Christ, as
what

what do secure my happiness, 2 *Tim.* 1. 12.
1 *Cor.* 1. 30, 31.

2. I may comfortably apply to my self all
the Promises made in the Gospel to Believers,
2 *Cor.* 7. 1. 2 *Pet.* 1. 4.

3. I may admit a Holy Joy, and expect
Death without fear, *Rom.* 5. 2, 5. 1 *Cor.* 15.
55, 57.

FINIS.

*Books lately printed for John Duntton at
the Raven in the Poultry.*

Practical Discourses of Sickness and Recovery, in several Sermons, as they were lately Preached in a Congregation in London. By Timothy Rogers, M. A. after his Recovery from a Sickness of near two years continuance.

Mr. Shower's Sermon at Madam Ann Barnardiston's Funeral.

The Young Mans Claim unto the Holy Sacrament of the Lords Supper, entred by him into a Church of Christ, received and accepted by the Pastor, and its other Officers: By John Quick, Minister of the Gospel.

Casuistical Morning Exercises, the Fourth Volumes: By several Ministers in and about London, Preached in October, 1689.

INTERIM

April
1901

St. John